

THE PRACTICE OF PIETIE:

Directing a Christian *how to walke that he* may please God.

Amplified by the Author.
The 30. Edition.

Pietie hath the promise 1 TIM. 4. 8.



Printed for *Robert Allot*, at the signe of the *Beare* in Pauls Church-yard. 1633.

The Lady Vere
Ishams Book

TO

THE HIGH AND MIGHTY Prince, CHARLES, *Prince of Wales.*

CHRIST IESVS, *the* [a] PRINCE of Princes, *blesse your* Highnesse; with length of dayes, *and an* increase *of all* Graces; *which may make you* truely prosperous *in this* life, and eternally happy in that which is to come. [a] 1 Tim. 6. 15. Apoc. 12. 13

Ionathan *shot* [b] three Arrowes, to *driue* Dauid *further off from* Sauls fury: and *this is the* third Epistle *which I haue written, to draw your* Highnesse [b] 1 Sam. 20. 20.

neerer to Gods fauour, by *directing your heart to* begin (like Iosiah) in your [c] youth to seeke after the God of *Dauid*; (and of *Iacob*) your Father, *Not that but I know, that your* Highnesse *doth this without mine admonition; but because I* [d] *would with the* Apostle, *haue you* to abound in euery Grace, in Faith and knowledge, and in all diligence, and in your loue to Gods seruice and true Religion. Neuer *was there more neede of* plaine *and* vnfained *Admonition: for the* Comicke, *in that saying, seemes but to haue* propheciedd *of our times,* Obsequium amicos, veritas odium parit. *And no marueil: seeing that wee are falne into the* dregs of Time, *which being the* last, *must needs bee the worst dayes. And how can there bee worse, seeing* Vanitie *knowes not how to bee* vainer, *nor* wickednesse *how to be more* wicked? *And whereas here-*

[c] 2 Chron. 34. 3.

[d] *Qui monet vt facias, quod iam facis, ipse nonendo Laudat, & hortatu comprobat acta suo.* 2 Cor. 8. 7.

heretofore thoſe haue beene counted moſt holy, *who haue ſhewed themſelues moſt* zealous *in their* Religion; *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſſion of their Faith. *And that theſe are the* laſt dayes, *appeares euidently; becauſe the* Securitie *of mens* eternall ſtate *hath ſo ouerwhelmed (as* CHRIST *foretold it ſhould) all ſorts: that moſt who now liue, are become* louers of pleaſures, more then louers of God: *And of thoſe who pretend to* loue GOD, O GOD! *what ſanctified heart can but bleed, to behold* how ſeldome they come to prayers? how irreuerently they heare Gods Word? what ſtrangers they are at the Lords Table? what aſſiduous ſpectators they are at Stage-playes? *where (being* Chriſtians) *they can ſport themſelues to heare the* Vaſſals of the [c] diuell *ſcoffing* Religion, *and* blaſphemouſly *abuſing*

Mat. 15. 1. 2 Tim. 2. 4.

[c] *Exemplum accidit mulieris, Domino teſte, quæ Theatrum adyit, & inde cum Dæmonio redyit; Itaque in exorciſmo tum onerarétur, immundus ſpiritus quod auſus eſt fidelem aggredi: conſtanter & iuſtiſſimè quidem (inquit) feci, in meo eam inveni.* Ter. de ſpect. ib cap. 26.

Therefore *Tertullian in cap.6.* cals the stage, *Diaboli Ecclesiam, & Cathedram pestilentiarum.*

phrases of holy Scripture *on their* Stages, *as familiarly as they vse their* Tobacco-pipes *in their* bibbing-houses. *So that he who would now adayes seeke in most Christians for the* power, *shall scarce almost finde the very* shew *of* godlinesse. *Neuer was there* more sinning, *neuer lesse remorse for sinne. Neuer was the* Iudge neerer to come, *neuer was there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, how many (who thinke themselues wise enough, and* full *of all* knowledge) *would bee found* foolish Virgins, *without* one drop *of the* Oyle *of sauing* Faith *in their* Lampes? *For the greatest* Wisedome *of most men in this age, consists in being* wise, *first, to deceiue* others, *and in the end to deceiue* themselues.

Iam.5.9. Apoc.11.20.

Mat.25.8.

And if sometimes some good Booke *haps into their hands: or some* good motion *commeth into*

into their heads, *whereby they are put in minde to consider the* vncertainty *of this life* present; *or how* weake assurance they *haue* of eternall life, *if this were ended: and how they haue some* secret sinnes, *for which they must needs repent* here, *or be punished for them in* Hell hereafter: Securitie *then forthwith whispers the* Hypocrite *in the* Eare, *that though it be fit to* thinke *of these things, yet*, It is not yet time; *And that hee is yet* young enough (*though hee cannot but know, that many millions as* young *as himselfe are already in Hell, for want* of timely repentance.) Presumption *warranteth him in the* other Eare; *that* he may haue time hereafter, at his leisure to repent: *and that howsoeuer* others *dye, yet he is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time, to enioy his sweet pleasures, and to increase

his wealth and greatneſſe: *And herevpon* (like Salomons ſluggard) *he yeelds himſelfe to a* little more ſleepe, a little more ſlumber, a little more folding of the hands to ſleepe in his *former ſinnes*: *at laſt*, Deſpaire (Securities *vgly Handmaide*) *comes in* vnlooked *for, and ſhewes him his* Houre-glaſſe: *dolefully telling him*, that his time is paſt: *and that nothing now remaines but to* dye, *and be* damned. *Let not this ſeeme* ſtrange *to any*, *for* too many *haue found it* too true, *and* more, *without* more grace, *are like to be thus* ſoothed *to their end*; and in the end ſnared *to their* endleſſe *perdition.*

Luke v. 3.

In my deſire therefore of the common ſaluation; *but eſpecially of your* Highneſſe *euerlaſting* welfare, *I haue endeauoured to extract* (*out of the* Chaos *of* endleſſe controuerſies) *the* old Practice of true Pietie, *which*

which flourished before these Controuersies were hatched: which my poore labors (in a short while) *come now forth againe the* 4. and 20. time, *vnder the* gracious protection *of your* Highnesse fauour: *and by their* entertainement *seeme not to be altogether* vnwelcome *to the* Church *of* Christ. *If to be* pious, *hath in all* ages *beene held* the truest honour: *how much more* honourable *is it, in so* impious *an* age, *to be the true* Patrone and Patterne of Piety? Piety *made* Dauid, Salomon, Iehosaphat, Ezechias, Iosias, Zerubbabel, Constantine, Theodosius, Edward *the* sixt, *Queene* Elizabeth, *Prince* Henry *and other* religious Princes *to be so* honoured: that their names (*since their deaths*) smell *in the* Church of GOD *like a* pretious oyntment, *and* their remembrances, sweete as Honey in all mouthes, and as Musicke at a banquet of Wine: *when*

Eccles. 7. 1.
Eccl. 4. 21.

when as the lippes of others, who haue beene godlesse *and* irreligious Princes, doe rot and stinke in the memory of *Gods people. And what honour is it for* great men *to haue* great Titles *on earth; when God counts their Names vnworthy to be* * written in his Booke of life in Heauen?

* Luk. 10. 20. Apoc. 17. 8.

It is Pietie *that* embalmes *a* Prince *his good name, and makes his face to* shine *before* men, and glorifies his soule *among* Angels. For as Moses his face, *by* often talking *with* God, shined *in the eyes of the people*; *so* by frequent praying (*which is our* talking *with God*) *and* hearing the Word, (*which is* Gods speaking *vnto vs*) wee shall bee changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* vncertaine *to all*, (*especially to* Princes:) *What* argument *is more fit, both for* Princes,

Exod. 31. 29, 30.

2 Cor. 3. 18.

Princes, and People to *ſtudy, than that which teacheth* ſinfull man *to* deny himſelfe, *by mortifying his* corruption: *that hee may enioy* Chriſt, *the Author of his ſalnation: To renounce theſe* falſe *and* momentany *pleaſures of the world, that he may attaine to the* true and eternall *ioyes of Heauen: and to make them* truly honourable *before* God *in Piety, who are now* onely honorable *before* men *in* vanity? *What* charges *ſoeuer wee ſpend in* earthly vanities *for the moſt part, they either dye* before vs, *or* wee ſhortly dye after them: *but what we ſpend like* [t] Mary in the Practice of Piety, *ſhall remaine our* true memoriall *for euer. For* [a] Piety hath the Promiſe of this life, and of that which ſhall neuer end. But [b] *without Piety there is no* internall comfort to *be found in* Conſcience; *nor* externall peace *to bee looked for in the* World, *nor any* eternall hap-

[t] Mat. 26. 13.
[a] 1 Tim. 4. 8.
[b] *Principibus ad ſalutem, ſola ſatis vera eſt pietas, abſque illa verò nihil eſt vel exercitus vel Imperatoris fortitudo, vel apparatus reliquus.* Zozom. Eccle. Hiſt. lib. 9. cap. 1.

happines *to be hoped for in* Heauen. *How can* Pietie *but promise to her selfe a* zealous Patrone *of your* Highnesse; *being the sole* Son and Heire *of so* gracious & great a Monarch: *who is not onely the* defender of the faith *by* Title; *but also a* defender of the Faith *in* truth: *as the* Christian World *hath taken notice by his* learned *confounding of* Bellarmines *ouer-spreading Heresies*; & *his* suppressing *in the blade of* Vorstius Athean blasphemies? *And how* easie *is it for your* Highnesse *to equall* (if not exceed) all *that were before you, in* Grace *and* greatnesse; *if you doe but* set *your* heart *to* seeke, *and to* serue God, *considering how* religiously *your* Highnesse *hath beene* educated *by godly* and vertuous Gouernours *and* Tutors: *as also that you liue in such a time, wherein* Gods prouidence, *and the* Kings religious care *haue placed ouer this* Church (*to the*

The Honorable Sir, *Robert Cary* Knight and the religious Lady *Cary* his Wife.
Mr. *Thomas Murray.*
Sir *Iames Fullerton.*
2. Chr. 24. 16.

vn-

vnspeakeable comfort thereof) *another venerable* Iehoiada, that doth good in our Israel both towards God, and towards his House: *of whom your* Highnesse *at all times, in all* doubts, *may learne the* sincerity of Religion, *for the* Saluation of your *inward* Soule: and the wisest counsell *for the* direction *of your outward* state? *And to excite you the rather, to the zealous* Practice *of diuine* Piety; often *suppose with your selfe, that your* Highnesse *heares your* religious *Father* Iames, *speaking vnto you, as sometimes* holy Dauid *spake to his Sonne* Salomon: And thou *Charles* my Sonne, know thou the God of thy Father, and serue him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and vnderstandeth all the imaginations of the thoughts: if thou seeke him, he will be found of thee: but if thou forsake

The gracious Archbishop of Cant. G. *A.*

2 Chr. 28. 9

ſake him, hee will caſt thee off for euer.

To helpe you the better to ſeeke *and ſerue this* God Almighty, *who muſt be your* chiefe Protector in life, and onely Comfort in death: *I here* once againe, *on my bended knees, offer my old mite* new *ſtampt, into your* Highneſſe *hands: daily for your* Highneſſe, *offering vp vnto the moſt* High, *my* humbleſt prayers: *that as you grow* in age and ſtature: *ſo you may (like your* Maſter Chriſt) increaſe in wiſedome and fauour with God and all good men. *This* ſuit *will I* neuer ceaſe: *In all other matters I will* euer reſt,

Your Highneſſe humble Seruant, during life to be commanded,

LEVVES BAILY.

AD CAROLVM PRINCIPEM.

Tolle malos, extolle Pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.

1610a

TO THE DEVOVT READER.

I Had not purposed to enlarge the last *Edition*, saue that the *importunitie* of many *deuoutly* disposed, preuailed with mee, to *adde* some points, and to *amplifie* others. To satisfie whose Godly requests, I haue done my best *endeauour* and withall *finished* all that I intend in this argument. If thou shalt hereby reape any more *profit*, giue God the more *praise*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*, to further *thy saluation* as his *owne*.

Farewell in the *Lord* *IESVS*.

THE

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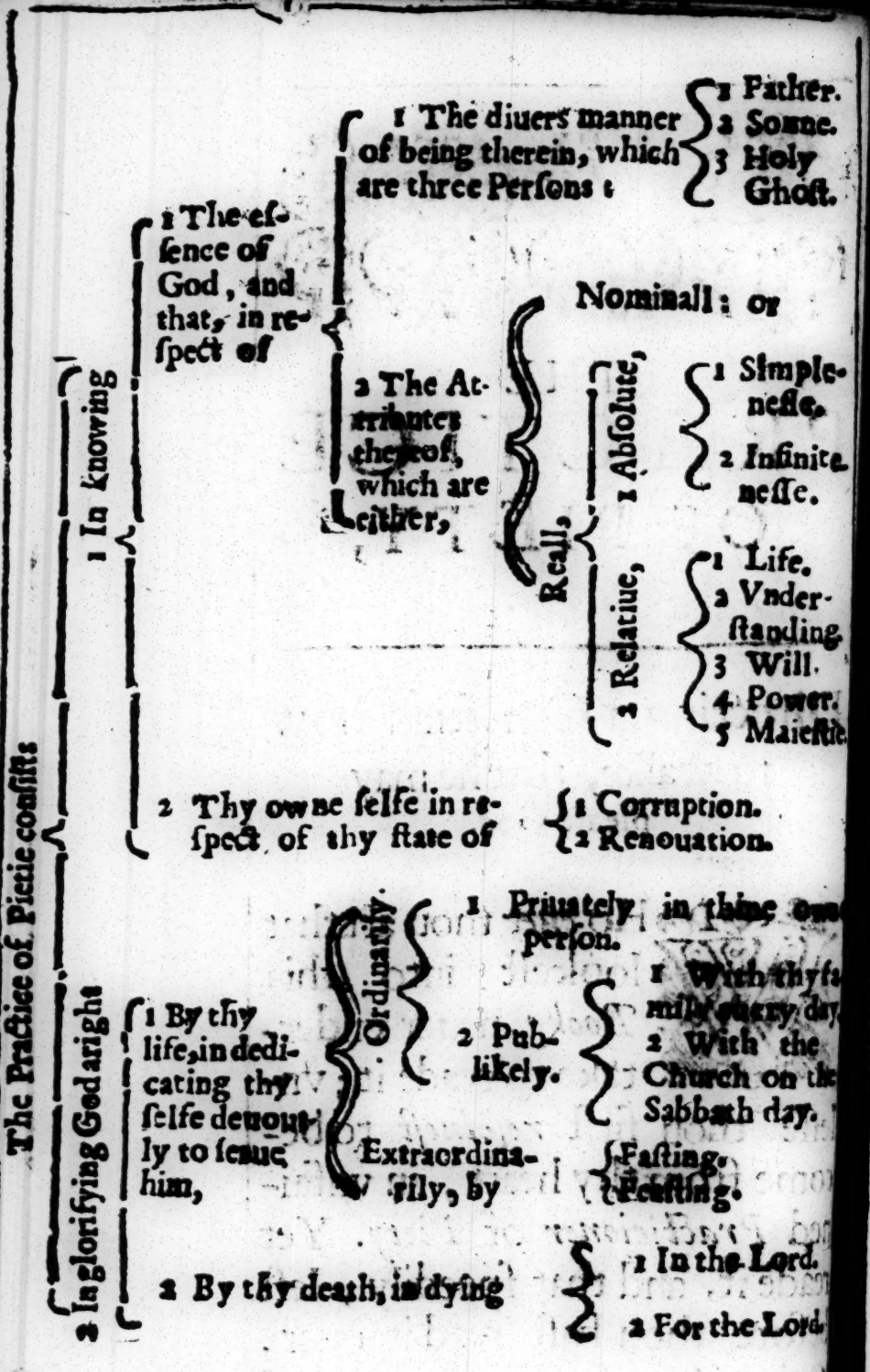
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THE

THE PRACTICE OF PIETY,

Directing a Christian how to walke, that he may please God.

WHo *euer* thou art that lookest into this *Booke*, neuer vndertake to reade it; vnlesse thou first *resolueſt* to become from thy heart, an vnfained *Practicioner* of *Piety*. Yet reade it, and that speedily; least before thou hast read it ouer, *God* (by some vnexpected death) cut thee off, for thine inueterate *Impiety*.


The Practice of Pietie consists
1 In knowing
1 The essence of God, and that, in respect of
1 The diuers manner of being therein, which are three Persons:
1 Father.
2 Sonne.
3 Holy Ghost.
2 The Attributes thereof, which are either,
Nominall: or
Reall,
1 Absolute,
1 Simplenesse.
2 Infinitenesse.
2 Relatiue,
1 Life.
2 Vnderstanding.
3 Will.
4 Power.
5 Maiestie.
2 Thy owne selfe in respect of thy state of
1 Corruption.
2 Renouation.
2 In glorifying God aright
1 By thy life, in dedicating thy selfe deuoutly to serue him,
Ordinarily
1 Priuately in thine own person.
2 Publikely.
1 With thy family euery day.
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2 By thy death, in dying
1 In the Lord.
2 For the Lord.

Vnlesse

Vnleſſe that a man doth truly *know* God, hee neither can nor will *worſhip* him aright: for how can a man *loue* him, whom hee *knoweth not?* and who will *worſhip* him, whoſe *helpe* a man thinks he needeth not? and how ſhall a man ſeeke remedy by *Grace*, who neuer vnderſtood his miſery by *Nature?* Therfore (ſaith the [a] Apoſtle) *Hee that commeth to God, muſt beleeue that God is, and that he is a rewarder of them that ſeeke him.*

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *practice*, without the *knowledge* of a mans *owne ſelfe*: wee will therefore lay downe the knowledge of *Gods Maieſty* and *Mans Miſery*, as the firſt and chiefeſt grounds of the *Practice of Piety.*

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum maximum, vbique præſentem, omnia in nobis efficientem, eum in quo viuimus, mouemur, ſumus, Buc. *in* Pſa. 115.

[a] Heb. 11. 6.

Danda in primis opera eſt, vt Deum norimus, quotquot fœlices eſſe volumus. Quid noſcis, ſi teipſum neſcis?

A PLAINE DESCRIPTION of the Essence and Attributes of God, out of the holy Scripture, so farre forth as euery Christian must competently know, and necessarily beleeue, that will be saued.

ALthough no creature can define what *God* is, because hee is a *incomprehensible*, and b dwelling in *inaccessible light*: yet it hath pleased his *Maiesty*, to reueale himselfe in his *Word* vnto vs, so farre as our weake *capacity* can best conceiue him. Thus:

God is that one c *spirituall and infinitely*

a Psa.143.3
1 Tim.1.16.
b Deu.14.&
4.31.&31.
39.&6.4.
Isa.45.5,6,
7,8.
1 Cor.8.4.
Eph.6.5,6.
1 Tim.2.4.
c Ioh.4.24.
1 Cor.2.17.

c *infinitely* f *perfect* g *Essence, whose being is* h *of himselfe eternally.*

In the *Diuine Essence*, we are to consider 2. things: First, the *diuers* manner of being therein: secondly, the *Attributes* therof.

The *diuers* manner of being therein, are called i *Persons.*

A k *Person is a distinct substance of the* l *Godhead.*

There are m *three* Diuine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three seuerall *substances*, but three distinct *subsistences*; or three *diuers* manner of being of n *one* and the *same substance*, and *Diuine Essence.* So that a *Person* in the *Godhead*, is an indiuiduall *vnderstanding*, and incommunicable *Subsistence*, liuing of it selfe, and not sustained by *another.*

In the *vnity* of the Godhead, there is a o *plurality*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidents:)

e 1 King. 8. 17. Psal. 147. 5.
f Deu. 32. 4.
g Exo. 3. 14.
h 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 3, 6.
i Heb. 1. 3.
k Ioh. 1. 1. and 5. 31, 37 and 14. 10.
l Col. 2. 9.
m Gen. 1. 26 3, 22. & 11. 7. Exod. 20. 2. Hos. 1. 4, 7. Isa. 63. 9, 10. Zach. 3. 2. Hag 2. 5, 6. 1 Ioh. 5. 7. Mat. 3. 16, 17 & 28. 19. Ioh. 14. 26. 2 Cor. 13. 13.
n *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & vnum omnia,* Aug. lib. 6. de Trinit. cap. vlt.
o Gen 21. 6. & 3. 2. & 11. 7. Isa. 6. 8.

cidents:) nor *essentiall*: (for God is *one Essence* onely) but * *personall*.

* *Personæ diuinitatis distinguuntur personaliter, siue* θεοπρεπῶς ὑπάρξεις.

The persons in this one *Essence* are but *three*. In this o *Mysterie* there is *alius & alius*, another & another: but not *aliud & aliud*, another thing & another thing.

o *Deus est indiuisè, vnus in Trinitate, & inconfusè trinus in vnitate*, Iustin. in Dialo.

The *Diuine Essence* in it selfe, is neither *diuided* nor *distinguished*. But the three *Persons* in the *Diuine Essence* are distinguished among *themselues* three manner of wayes.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. *By their names thus.*

THe *first Person* is named the *father*; first, in respect of his p *naturall* Sonne *Christ*: secondly, in respect of the *Elect*, his q *adopted* sons, that is, those who being not his sons by *Nature*, are

p Mat. 27. 27 and 3. 17.
q Isa 63. 16. Eph. 3. 14, 15

are made his ſonnes by *Grace*.

The ſecond *Perſon* is named the [m] *Sonne*, becauſe he is [n] begotten of his [o] *Fathers ſubſtance* or *nature*: and hee is called the *Word*: 1. becauſe the [p] conception of a *Word* in mans minde, is the neereſt thing, that in *ſome ſort* can ſhadow vnto vs the maner, how he is *eternally begotten* of his Fathers *ſubſtance*: and in this reſpect he is alſo called the *Wiſdome of his Father*, Prou. 8. 12. Secondly, becauſe that by [q] *him*, the Father hath from the beginning declared his will for our ſaluation: hence called λόγος, *quaſi* λόγων, the *Perſons* ſpeaking with or by the Father. Thirdly, becauſe he is the [r] *chiefe argument* of all the *Word of God*; or that *Word*, whereof *God* ſpake, when hee promiſed the *bleſſed Seede* to the *Fathers*, vnder the old Teſtament.

The *third Perſon* is named the [s] *holy Ghoſt*: firſt, becauſe hee is

m Prou. 30.
n Pſal. 2. 7
o Heb. 1. 3.
Phil. 2. 6.
p Baſil. *ſup.*
Ioan. *Sicut*
mens cogita
do in ſeipſa
reflectitur,
λόγον *inter-*
num gignit:
mens illa æ-
terna, qua
Deus pater
ſeipſam int
ligendo refle
λόγον *æterna*
modo ineffa-
bili genuit:
ſicut exteri
λόγος, λόγω
interioris
gies quaſi
ita æternus
λόγος ὑπο-
ϛατικὸς
æterni Patri
imago eſt,
maieſtatis
character.
Heb. 1. 3.
q Ioh. 1. 18.
Iren. l. 4. *c.* 1
r Act. 10. 4
Heb. 11.
Luke 24. 27
Ioh. 5. 45.
Acts 3. 22,
23, 25.
ſ Ila 63. 10
2 Cor. 13. 13

t 1. Ioh. 4. 14. 1. Cor. 3. 17.

u Ioh. 20. 21, 22. Gal. 4. 6. Ioh. 25, 26.

x 1 Pet. 1. 15, 16.

y 2. Cor. 3. 18. 1 Thes. 5. 2, 3. 1 Pet. 1. 2.

t *spirituall* without a body: secondly, because hee is *spired*, and as it were breathed from both the u *Father* and the *Sonne*, that is, proceedeth from them both. And he is called *holy*, both because he is x *holy* in his owne *nature*, and also the immediate y *sanctifier of all* GODS *Elect people*.

2. *By this Order. Thus:*

THE *Persons* of the Godhead are either the *Father*, or those which are *of the Father*.

The *Father* is the a *first person* in the glorious *Trinity*, b hauing neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne*, *sending forth the holy Ghost* from euerlasting. The *persons* which are of the *Father*, are *those*, who in respect of their *personall existence*, haue the *whole*

a *Origo essentia in diuinis nulla est: origo personarum locum habet in filio, et spiritu sancto. Pater enim est prior filio, non tempore, sed ordine*, Alsted.

b Mat. 28. 19. 1. Ioh. 5. 7.

c *Ideo dicitur Pater.* ἀναρχὸς & ἀγέννητος.

Diuine

Diuine Essence, eternally communicated vnto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinity*, and the *onely begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; hauing his [b] being of the *Father alone*, and the *whole being* of his *Father*, by an eternall and incomprehensible generation: & *with the Father*, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the [c] *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of GOD*, and hath from his *Father*

[b] *Filius Dei ὁ λόγος, quoad essentiã absolutam, est quidem a seipso & αὐτοθεος, sed ratione τρόπου ὑπαρξεως, siue esse personalis per aeternam generationẽ a patre existit: ideoq; non est αὐτὸ σιος.*

Ioh. 6. 38, 7. Ioh. 5. 19. Mich. 5. 1. Ioh. 2. 1.

[c] Psal. 2. 7. Heb. 1. 5.

Aliud est habere Essentiam diuinam a seipso: & habere essentiam diuinam a seipsa existentem: remota enim relatione ad Patrem sola restat Essentia, quae est a seipsa; hinc filius dicitur principiatus, non essentiatus. Th. Sum. *pag.* 9. 33.

ther the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinitie*, d *proceeding* & sent forth equally from c *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*: For as the *Son* receiueth the whole diuine Essence by *generation*; so the *holy Ghost* receiueth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs two things: first, the *manner* how the *Trinitie* worketh in their *externall actions*: as that the *Father* worketh of him selfe, by the *Sonne* and the *Holy Ghost*; the *Sonne from* the *Father*,

d Ioh. 15. 16. Therefore Rom. 8. 9 the Holy Ghost is called the Spirit of Christ.

c *Spiritus S. a Patre & a Filio procedit, tanquam ab vno & eodem principio, in duabus tantum personis subsidente, non autem tanquam a duobus ac diuersis principiis.*

ther, by the *holy Ghost*; the *holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first & *immediate beginning*, from which those externall and cõmon actions doe flow. Hence it is, that forasmuch as the *Father* is the *fountaine* and *originall* of the *Trinity*, the beginning of all *external* working: the *Name of God* in relation, and the title of *Creator* in the *Creed*, are giuen in a speciall manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *holy Ghost*, as the *immediate* agents of these actions. And this is also the cause, why the *Son*, as he is *Mediator*, referreth all things to the [b] *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

This diuine *order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferioritie* among the three *persons*,

[a] *Hinc Dei nomen sæpe in Scripturis Patri κατ' ἐξοχὴν tribuitur.* Ioh. 14. 1.

Rom. 8. 3.
1 Cor. 8. 7.
2 Cor. 1. 24.
[b] Mat. 11. 25 26, 27.
Ioh. 5. 19, 20 21, 22, 23.
Ioh. 11. 14, 42.
Ioh. 11. 49.
[c] 2 Cor 5. 18, &c.

sons, but for nature they are coessentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* diuine Essence is in *euery one* of the three *Persons*; but it was incarnated g *onely* in the *second* Person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatnesse of his loue to *Mankind*; in giuing his *first* and *onely begotten Sonne*, to be incarnated, and to suffer death for mans saluation.

Secondly, that he who was in his *Diuinity* the Sonne of God, should bee in his *Humanity* the Son of *Man*: lest the *name of Son* should passe vnto another, who by his *eternall* natiuity was not the *Sonne*.

Thirdly, because it was meetest, that that *person* who is the *substantiall Image* of his eternall Father,

g *Incarnatio verbi propriè non Patri nec Spiritui Sancto nisi ἐν ἰυσεπεκτῳ καὶ θαυματουργικῷ competit.* Damas. 1. *de ortho. fid.* c. 13. *Impleuit carnem Christi Pater & Spiritus S. sed maiestate, non susceptione,* Aug. *serm.* 3. *de Temp.* Ioh. 3. 6. Rom. 8. 12. & 5. 8, 10. *Hoc magnum fœdus semper mens cogitet, vno hoc ne dubitare fœdere, parta salus* Melanct. *Vt qui esset in diuinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset aeterna natiuitate filius.* Aug.

Father, ſhould reſtore in vs the *ſpirituall Image* of God which we had loſt.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*: but the *God-head*, as it is the *ſecond perſon*, or *Word*, aſſumed vnto it the *Manhood*, that is, the *whole nature of man*, body and ſoule; and all the naturall *properties* and [z] *infirmities* thereof, *ſinne* excepted.

The *Second Perſon* tooke not vpon him the *perſon* of man, but the *Nature* of man. So that the humane nature hath no perſonal *ſubſiſtence* of it owne, (for then there ſhould bee *two* Perſons in Chriſt;) but is ſubſiſteth in the *Word*, the ſecond Perſon. For, as the ſoule and body make but one Perſon of *Man*, ſo the God-head and Man-hood make but one Perſon of *Chriſt*.

The two natures of the God-head and Man-hood are ſo really

Congruebat filium aſſumere humanam naturam, vt hæc perſona, quæ eſt ſubſtantialis imago æterni Patris, reſtitueret imaginem Dei in nobis corruptam, Athan. Heb. 2. 17, 18. Heb. 4. 15.

z *Infirmitates meræ priuationis, non praua diſpoſitionis.*

Humana natura eſt diſtinctum individuum a natura diuina, etſi non ſit diſtincta perſona, Keck. Syſt. Theol. lib. 3 p. 819.

ally

ally vnited by a *Perſonall vnion*, that as they neuer can be *ſeparated* aſunder, ſo are they *not confounded*; but remaine ſtill diſtinguiſhed by their ſeuerall and Eſſentiall *properties*, which they had before they were vnited. As for example; the *infiniteneſſe* of the *Diuine*, is not communicated to the *humaue* nature; nor the *finiteneſſe* of the *humane*, to the *diuine nature*.

Yet by reaſon of this *perſonal vnion*, there is ſuch a *communion* of the *properties* of both natures that that which is proper to the one, is ſometimes attributed to the other nature. As, that God *purchaſed the Church with his owne blood*: And, *that he will iudge the World by that Man whom he hath appointed*. Hence alſo it is, that though the *Humanity* of *Chriſt* be a created, and therfore a *finite* and *limited* nature, and cannot be *euery where preſent*, by actuall poſtion, or locall extenſion,

Vniti Hypoſtatice Deum & hominem, nihil eſt aliud quàm naturam humanam non habere propriam exiſtẽtiam, ſed aſſumptam eſſe à verbo æterno, ad ipſam verbi ſubſiſtentiã, Bellar. de incarn. l. 3. cap. 8.

b *Saluis & diſtinctis manentibus proprietatibus naturæ tam aſſumentis, quã aſſumptæ.* Act. 20. 28. and 17. 31. Dr. Field of the Church, book 3. c. 35

sion, according to his o *naturall being*: yet because it hath communicated vnto it the *personall Subsistence* of the *Sonne of God*, which is infinite, and without *limitation*; and is so vnited with God, that it is no *where seuered* from God, the body of Christ, in respect of his p *personall being*, may rightly be said to bee *euery where*.

o *Secundum esse naturale Christus non est vbique.*

p *Secundum esse personale Christus est vbique.*

3. *The Actions by which the three persons be distinguished.*

THe *actions* are of two sorts; either *Externall*, respecting the creatures; and those are after a sort common to *euery one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselues, and are altogether *incommunicable*.

In operibus ad extra tres personæ operantur simul seruato ordine personarum in operando.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *creation* of the world peculiarly

culiarly belonging to God the *Father*: The *redemption* of the Church, to *God* the *Sonne*: And the *sanctification* of the *Elect* to *God* the *Holy Ghost*. But because the a *Father* created, and still gouerneth the World *by* the *Sonne in the Holy Ghost*, therfore these externall actions are indifferently, in b Scripture, oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable* and diuided *Actions*.

Rom. 11, 36.

The *Internall* and incommunicable *Actions*, or properties of the three *Persons*, are these:

1. To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

1. To bee *begotten*: and that belongeth onely to the *Sonne*, who is of the Father alone, not made, nor created, but begotten.

To *proceede* from *both*: and that belongeth onely to the *holy Ghost*; who is of the Father and the

b As redemption, Act 20.28. and sanctification, 1. Pet. 2. to the Father: Creation, 1. Ioh. 3 and Sanctification, 1. Cor. 2. to the Son Creation, Psal. 33.6. & Redemption, Eph. 4. 30. to the Holy Ghost. Iustly all to each: 1. Cor. 6. 11. *Opera Trinitatis ad extra indiuisa, ad intra diuisa.*

the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Diuine *Essence* is in the *Father vnbegotten*: in the *Sonne begotten*: and in the *Holy Ghost proceeding*: we make not three Essences, but only shew the *diuers* manners of *subsisting*, by which the *same* most simple, *eternall & vnbegotten Essence subsisteth* in each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Son communicated* from the *Father*, by *generation*: and in the *holy Ghost*, *communicated* from both the Father and the Sonne by *proceeding*.

These are incommunicable *Actions*; and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *real* distinctiō betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the Sonne: He who is the *Sonne* in the *Trinity*, is not the *Father*: He

Persona nomen, non est aliquid ab essentia abstractū ac separatum: Faius Thes. disp. 2. *persona est ipsa essentia diuina, contracta ad certum & peculiarem subsistendi modū*. Zanchius. *Persona gignit, & gignitur: Essentia nec gignit nec gignitur, sed communicatur*, Alsted.

He who is the *holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* cõmon to [3] all *three*. As therfore wee beleeue, that the *Father is God*, the *Son is God*, and the *holy God* is *God*: so wee likewise beleeue, that *God* is the Father, *God* is the *Sonne*, and *God* is the *Holy Ghost*. But by reason of this *real distinction*, the *person* of the one is not, nor neuer can be the *Person* of the other. The three *Persons* therefore of the *God-head* doe not differ from the *Essence* but [b] *formally*: but they differ *really*, one from another, and so are distinguished by their *hypostatical* (*call* proprieties. As the Father is *God begetting* God the Son; the Son is *God*, *begotten* of God the Father; and the holy Ghost is *God proceeding* from both God the Father, and God the Sonne. Hence it is, that the Scripture

vse

a *Quum vnum cogito, trium incomprehensibili luce inuoluor* Nazian.

b *Quamuis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt nõ numero, quia sic in diuinis foret quaternitas; non re, quia essentia de personis prædicatur, sed formaliter τῷ λόγῳ, sine ratione ratiocinante: Essentia diuina non differt a personis, vt res a rebus, sed vt res a suis modis: nam in Deo non est res & res, sed res & modus rei.*

ſe the name of *God* two maner
f waies: Either b *Eſſentially*, &
hen it ſignifieth the *three* Per-
ons conioyntly, or c *Perſonally*,
nd then by a *Senecdoche* it ſig-
ifieth but *one* of the three Per-
ons in the *Godhead*. As the *Fa-*
ber, 1 *Tim.* 2.5. or the *Son*, *Act.*
0.28. 1 *Tim.* 3.16 or the *holy*
Ghoſt, *Act.* 5.4. 2 *Cor.* 6.16.

And becauſe the Diuine *Eſ-*
ence (common to all the three
erſons) is but *one*, we call the
ame *Vnity*. But becauſe there
ee *three diſtinct Perſons* in this
ne indiuiſible Eſſence, we call
he ſame *Trinity*. c So that this
nity in *Trinity*, and *Trinity* in
nity, is a holy d *myſtery*: rather
o bee religiouſly adored by
ith, than f curiouſly ſearched
reaſon, further than God
ath reuealed in his VVord.

b Τὸ θεὸς Nomen Dei eſſentialiter poſitum, non minus Filium & Spiritum Sanctum, quam patrem deſignat.

c Ἑνότης τριάδος. Sacramentum hoc venerandum, non ſcrutandum, quo modo pluralitas ſit in unitate, & unitas in pluralitate. Scrutari hoc temeritas eſt, credere pietas, noſſe vero, vita æterna. Bern.

d Neque ad loquendum digne de Deo lingua ſufficit, neque ad percipiendum intellectus prae-

et, magis ergo glorificare nos conuenit Deum, quod talis eſt, qui ne intellectum tranſcendit, & cognitionis initium ſuperat. Chry-. Hom. 2. Heb. e De Deo loqui etiam vera periculoſiſſimum Arnob. f Linguæ mente, & cogitatione horreſco, quoties de ſermonem habeo, Nazian.

Thus

Thus farre of the diuers manner of being in this diuine Essence; now of the Attributes thereof.

Attributes are certaine descriptions of the Diuine *Essence*, deliuered in the Scriptures, according to the *weakness* of our z *capacity*, to helpe vs the better to vnderstand the *nature* of God. Essence, and to discerne it from all other essences.

The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

The *Nominall* Attributes are of three sorts: first, those which signifie Gods *Essence*: secondly the *Persons* in the Essence: thirdly, those which signifie *his essentiall workes*.

Of the first sort, is the name a *Iehouah*, or rather b *Iehueh* which signifieth *eternall being in himselfe*; in whom being with-

z *Condescendit nobis Deus, vt nos consurgamus ei.* Aug. de spec. c. 112.

a Exod. 15. 3 *Ab Hauah vel Haiah, Esse: nam ita Deus est a seipso, vt sit suum esse, & αὐτοὐσιον. Omnes huius nominis literæ sunt spirituales, vt denotetur Deum esse spiritum.* P. Mart. loc. com. cap. 11. P. Montan. de arc. serm c. 1.

b *Iehouah non habet plurale, & in scripturis solis vero Deo tribuitur.*

ut all beginning and end, all ther beings both begin and end, *a.*42.8. *Psal.*83 18.

God tels *Moses*; *Exo.*6.4. *that ee was not knowne to Abraham, aac and Iacob, by his name Iehoah.* (Not but that they knew his to be the name of God: for ney vsed it in all their Prayers) t becauſe they liued not to ſee OD effecting indeed, that hich he *promiſed* them; in graouſly deliuering their ſeede t of *Egypt*, and in giuing them *ereall poſſeſſiõ of Canaãs Land*; d ſo to be not onely *God Alighty*, by whom al things were ade; but alſo *performing ined* to the children, that which promiſed in his Word to the *athers*, which this name *Iehoh* eſpecially ſignifieth. And r this cauſe, *Moſes* cals God *ſt Iehouah*, when the *vniuerſal eation* had his abſolute being, *en.* 2. 4. And this admirable me is grauẽ on the *Decalogues* forehead,

Locus Exod. 6.3. intelligendus eſt de gradibus diuinarum pa eſactionum, Ger. *loc.* 3. *de Nat. Dei. Ex vſu ſcripturæ res tunc dicuntur fieri, quando fiunt manifeſtæ: Sic dicitur, Spiritus Sanctus nondum erat, id eſt, nondum innotuerat*, Alſted. *Lex. Theol. cap.* 1.

forhead, which was pronounced vpon the *Israelites* deliuerance to be the *Rule of Righteousnesse* after which, they should serue their Deliuerer in the promised Land.

This *Name* is so full of Diuine Mysteries, that the *Iewes* hold it a sin to pronounce it; but if it be no sin to write it, why should it be vnlawfull to pronounce it?

Quod licet scribere, effari cur non liceret? Theod. in Epit.

This Holy Name of God teacheth vs:

Ens æternũ, αὐτὸ τὸ ὤν.

First, what God is in himselfe, namely, *an eternall being of himselfe.*

Fons est πάσης ὑσίας.

Secondly, how hee is vnto *others*, because that from him *all other* Creatures haue receiued their *being.*

Thirdly, that we may confidently beleeue his promises: for he is named IEHOVAH, not only in respect of *being*, and caused all things to *bee*; but especially in respect of his *gracious promises* which without faile he wil fulfil

In promissionibus Iehouah est ὤν.

his appointed time, & ſo cau-
th that to be, which was not
fore. And ſo this *name* is a
ldē pledge vnto vs, that becauſe
e hath *promiſed*, he will ſurely
pon a our *repentance* forgiue vs
our ſins; at the time of death,
eceiue our *Soules*; and in the
ſurrection c raiſe vp our *Bodies*
glory to life euerlaſting.

The ſecond name denoting
ods eſſence, is *Ehieth*; but once
ad, *Ex.*3.14. of the ſame root
at IEHOVAH: and ſignifieth, I
M or IVVILL BE: for when
ſes asked God by what name
ſhould call him, God then na-
ed himſelfe, *Eheieh Aſcher*.
hieh; *I am that I am*: or *I will*
that I will be: ſignifying, that
is an eternall, vnchangeable
ing: For ſeeing euery crea-
e is temporary and muta-
e; no creature can ſay *Ero qui*
I will be that I will be. This
me in the new Teſtament is
en to our *Lord Chriſt*, when
he

a Iſa.55.7.

b Ioh.11.26.
Ioh.14.2,3.
c Iob 6.40.
Ioh.11.5.

hee is called *Alpha and Omeg*
The beginning, and the end
ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος *whech is, which was, and whi*
is to come, The Almighty, Ap
1.18. For all time past and
come, is aye present before Go
And to this name, *Christ* him
selfe alludeth, Ioh. 8.58. *Befo*
Abraham was, I AM.

This name should teach
likewise to haue alwaies pr
sent in our minds our first *cre*
tion, present *corruption*, & futu
Glorification: and not conte
our selues with *I was* good, o
will be good, but to bee go
presently; that when euer-G
sends for vs, hee may finde
prepared for *him*.

The third name is *Iah*, whi
as it comes of the same *roote*,
it is the contract of *Iehouah*, a
signifieth *Lord*, because he is
* beginning and *Being* of being
It is a * name for the most p
ascribed vnto God, when so
notable deliuerance or bene
com

* *Deus est causa causarum & Ens entium.*

* Psal. 68.19.
Psal. 101.18.
Ps. 106.1, 48.
Psal. 111.1, &c.
Psa. 112.1, &c.
Psal. 113.1, 9.
Ps. 115, 17, 18.
Psa. 116.19.
Psal. 118.5, 14.
Psal. 125.34.

comes to passe according to his former promise: and therefore all creatures in heauen and earth, are commanded to celebrate and praise God in this name *Iah.*

The fourth is Κυριος, *Lord* vsed often in the New Testament: for ωιω, or ωριων, signifieth, *I am.* Hence ωιος, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name IEHOVAH, and so translated by the seuenty Interpreters: for *God* is so a *Lord*, that hee is *of* [a] *himselfe Lord of all.* This Name should alwaies put vs in remembrance to [b] *obey* his commandements, and to feare his iudgements, and *submit* our selues to his blessed will and pleasure, saying with *Eli, It is the Lord, let him do what seemeth him good*, 1. *Sam.* 3. 18.

Iunius in *Eironico.*

a αυτοκυριος. Polan. Synt. *Theol. l. 2. c. 6*

b Mal. 1. 6.

The first is Θεος, *God*, 600. times vsed in the New Testa-

ment: and of prophane Writers commonly. It is deriued [c] ἀπὸ τοῦ θεῖν, becauſe hee runnes thorow, and compaſſeth all things: or ἀπὸ τοῦ καίειν, which ſignifieth, to *burne and kindle:* for God is *Light*, and the Author both of *Heate*, [d] *Light*, and *Life*, in all Creatures, either immediatly of himſelfe, or mediately by ſecõdary cauſes. The name is vſed either *improperly*, or *properly*. *Improperly*, when it is giuen either *figuratiuely*, to Magiſtrates, or *falſely* to Idols. But when it is properly and abſolutely taken, it ſignifieth the *Eternall Eſſence* of God, being aboue all things, and through all things: giuing life and light to all creatures, and preſeruing and gouerning them, in their wonderfull frame and order. [e] *God ſeeth all in all places*: Let vs therefore euery where take heed what we do in his ſight.

c Plato *in Cratylo.* Hinc illud *Virgil. Deum namque ire per omnes terraſque tractuſque maris.* Zanchius.

d Deus eſt lux. ἀπρόσιτος.

Thus farre the names which ſignify

signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefely one, *Elohim.*

Elohim signifieth the *mighty* Iudges: It is a name of the plurall number, to expresse the *Trinity* of Persons in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of the singular number; as *Elohim Bara, Dij creauit,* † *The mighty Gods, or all the three Persons in the God-head created.* The *Iewes* also note in the Verbe *Bara*, consisting of three Letters, the mystery of the Trinity. By ב *Beth, Ben*, the Son; by ר *Resh Ruah*, the Spirit: by א *Aleph, Ab*, the Father. But this holy mystery is more cleerely taught by *Moses, Gen.* 3. 22. *And* IEHOVAH *Elohim said; Behold, the Man is become as one of Vs.* And *Gen.* 19. 24. IEHOVAH *rained*

Nomen Elohim est personarum διακριτικον, Alsted. *Quum Elohim de vna persona dicitur, Synecdochice dictum est propter Essentiæ vnitatem.* Iunius.

† The like you may reade, Deut. 6. 4. Iosh. 24. 19.

vpon Sodom and vpon Gomorrah, brimstone and fire from Iehouah *out of Heauen:* [k] that is, God, the Sonne, from God the Father, *who hath committed all iudgement vnto the Sonne, Ioh.5.22.* See *Psalme* 33.6. *Isa.* 53.9,10. The singular number of *Elohim* is *Eloah*, deriued of *Alah, he swore*; becauſe that in all waighty cauſes, when neceſſity requireth an oath to decide the truth, wee are onely to ſweare by the Name of God, which is the great and righteous Iudge of Heauen and Earth.

This Name *Eloah* is but ſeldome vſed, as *Abak.*3.3. *Iob* 4.9. *Iob* 12.4. and 15.8.36.2. *Pſalme* 18.32. *Pſalme* 114.7. Once it hath a Noune plurall ioyned to it, *Iob* 35.10. *None ſaith, Where is Eloah Goſai, the Almighty my Maker?* to note the Myſtery of the *eternall Trinity*. Many times alſo *Elohim* the plurall number, is ioyned wit

[k] *Sic* Marcus Arethuſius *in Smirnienſi Concilio ſancte expoſuit, Socrat. Eccle. Hiſt. l.2.c.30.*

This place well vrged, had grinded *Arius* in pieces.

with a verbe plurall, to expreſſe more emphatically this Myſtery, *Geneſis* 35.7. 2. *Sam.* 7.23. * *Ioſh.*24.19. *Ier.*10. 10. *Elohim* is alſo ſometime *Tropically* giuen to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moſes*, *Exod.*7. 1. IEHOVAH *ſaid vnto Moſes, I haue made thee Elohim to Pharaoh*, that is, I haue appointed thee an Embaſſador, to repreſent the Perſon of the true *Three one* God, and to deliuer his meſſage and will vnto *Pharaoh*. As oft therefore as we reade, or heare this name *Elohim*, it ſhould put vs in minde to conſider, that in one diuine *Eſſence* there are *three* diſtinct *Perſons*, and that *God* is Iehouah *Elohim*.

* Elohim Kedoſchim Hÿ, Dii ſancti ipſe.

Now follow the Names which signifie Gods in Essentiall workes, which are these fiue especially.

1. EL, which is as much as the *strong God*, * and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giueth all strength and power to all other Creatures. Therfore, Christ is called, *Esay* 9.6. *El Gibbor, The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, * that is, *Omnipotent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Shaddai, The strong God, Almighty*. Because he is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

b Hence Eli in Hebrew, as Mat. 27. 46. and *Eloi*, in the Syriacke, as Mar. 15.31. doth signifie, my God.
2 Chro. 32.8.
* The 70. turne it παντοκράτωρ; It is deriued of *Dai*, sufficiencie, & the Relatiue, *w* the same that ἀυτάρκης or of *Shad*, a Dugge, because God feedes his children with sufficiency of all grace, as the louing mother, the childe, with the milke of her brests.

and temporall blessings, and to perform all his promises, which hee hath made vnto them for this life, and that which is to come. This name belongeth *onely* to the *God-head*, and to no Creature, no, not to the *humanity of Christ*. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. * *Adonai*, My Lord; this name, as the *Massorets* note, is found 134. times in the Old Testament, *Analogically* it is giuen to Creatures, but *properly* it belongeth to God alone. It is vsed, *Malac.* 1. 6. in the plurall number, to note *the mystery* of the holy *Trinity*. If I bee *Adonim, Lords, where is my feare? Adoni* the singular: *Adonim* the plurall number. This name is giuen to *Christ, Dan.* 9. 16. *Cause thy face to shine vpon*

b A name compounded of *Ai*, My, *Adon*, Lord. Adon *deriuatur ab* Eden, *basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc* Adon, *Dominus, cui rei domestica cura incumbit, & ei tanquam columna innititur. Quando de creaturis vsurpatur* Adonai, *est* Iod *cum* patach: *sed de Creatore cum* cametz. Ab Adonai *manasse videtur Ethnicorum.* Adyn.

thy Sanctuary that is desolate, for Adoni (the Lord Christ) his sake. The hearing of this holy name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold (by a particular hand of faith) vpon his Word and promise, and to challenge God in Christ to bee his God, that he may say with *Thomas, Thou art my Lord and my God.*

4. Is *Helion:* that is, *most High, Psalme* 9.2. *Psalme* 91.9. *and* 92. 9. *Dan.* 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giueth vnto God; telling the Virgin *Mary*, that the child which should be borne of her, should be the Sonne of the *most High*, *Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heauen and Earth. Secondly, that no man

οὗτος ὁ υἱὸς τοῦ θεοῦ So the diuell stiled Christ the Sonne of God, The most High, Luk. 8. 28.

man ſhould bee proud of any earthly honour or greatneſſe.* Thirdly, if we deſire true dignity, to labour to haue communion with GOD in *grace* and *glory*.

5. *Abba*, a Syriacke name, ſignifying *Father*, *Rom.* 8. 15. This is ſometimes vſed *Eſſentially*, as in the Lords Prayer. Secondly, *Perſonally*, as *Math.* 11. 25. For God is *Chriſts* Father by *nature*, and *Chriſtians* by *adoption* and *grace*. *Chriſt is called the euerlaſting Father*, *Iſa.* 9.6. becauſe he regenerates vs vnder the new Teſtament. God is alſo called [a] *the Father of light*, *Iam.* 1. 17. becauſe God dwelleth in inacceſſible light, 1. *Tim.* 6. 16. and is the Author, not onely of the Sunnes light, but alſo of all the light, both of naturall reaſon, and ſupernaturall grace, [b] *Which lighteneth euery man that commeth into the World.* This name

* For what is earthly greatneſſe, compared to Gods Highneſſe?

a Πατὴρ τῶν φώτων. Of whoſe ſubſtance the light of the Sun is but a ſhadow.

b Ioh. 1. 9.

teacheth vs, that all the gifts which we receiue from GOD, proceede from his meere Fatherly loue. Secondly, that we ſhould loue him againe, as deare children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his helpe and ſuccour. Thus ſhould we not heare of the ſacred names of God, but wee ſhould thereby be put in minde of his *goodneſſe* vnto vs, and of our *duties* vnto him. And then ſhould we find how comfortable a thing it is, to do euery thing in the *Name of God.* A phraſe vſuall in euery mans *tongue:* but the true comfort thereof (through ignorance) knowne to few mens *hearts.*

It is a great *wiſedome*, and an vnſpeakeable matter for the ſtrengthening of a Chriſtians *Faith*, to know how in the mediation of *Chriſt*, to inuocate God by *ſuch a name*, as wherby he

he hath manifeſted himſelfe to be moſt willing, and beſt able to helpe and ſuccour him in his preſent need or aduerſitie. The *ardẽt deſire* of knowing God, is the ſureſt teſtimony of our *loue* to God, and of Gods *fauour* to vs. *Becauſe he hath ſet his loue vpon me, therefore will I deliuer him: I will ſet him on high, becauſe he hath knowne my name: he ſhall call vpon mee, and I will anſwer him, &c.* And it is a great ſtrengthening of faith, with vnderſtanding to begin euery action in the *name of God.*

Pſal. 91. 14, 15.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two ſorts: either *abſolute*, or *relatiue.*

Intelligentia habent aliquid ſimile materiæ, aliquid ſimile formæ. Solus Deus ſimplex eſt, in quo nihil in potentia, ſed in actu omnia, imo ipſe purus, primus, medius, vltimus actus. Scal. Exerc. 6. Sect. 2. Iuſt. Martyr qu. 129. ad Orthodoxos.

The *abſolute Attributes* are ſuch, which cannot in any ſort agree to any *creature*, but to God *alone.*

Theſe are two: *Simpleneſſe* and *Infiniteneſſe.*

Simple-

Simpleneſſe, is that whereby *God* is voide of all *compoſition*, *diuiſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible: ſo that what-euer he is, hee is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that hee is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[a] *Infiniteneſſe* is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds*, aboue and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes.

6. *Vnmeaſureableneſſe*, or *vbiquity*, whereby hee is of infinite extenſion, [b] filling heauen and earth,

a *Intelligentia, cum ſint entia alia ab infinito Ente, finita eſſe neceſſe eſt: nam, duo infinita nequeunt eſſe, neque in natura, neque extra naturam. Eſſent. n. duo principia prima*, Scal. Exerc. 359. Sect. 3.

b Acts 7.48. Pſal. 145. Iob 11.7, &c. 2 Chron. 2.5, 6. Pſa. 139.5, &c. Ier. 23.23, 24. *Deus eſt vbique, non ita vt in dimidia parte ſit dimidius, aut tanquam in maiore parte maior Dei pars ſit, in minore minor, ſed vbique totus, & in ſeipſo totus eſt.* Aug. *Deus eſt intellectualis Sphæra, cuius centrum eſt vbique, circumferentia vero nuſquam.* Triſm.

earth, containing all places, and not contained of any *ſpace*, *place*, or *bounds*, and being no where abſent, is euery where preſent.

There are 4. degrees of *Gods preſence:* the firſt is *vniuerſall*, by which God is *repletiuely*, euery where, *incluſiuely*, no where.

Secondly, *Speciall*, by which God is ſaid to be in *heauen*, becauſe that * there his *Power*, *Wiſedome*, and *Goodneſſe*, is in a more excellent manner ſeen and enioyed: as alſo becauſe that vſually hee doth from thence powre forth his *Bleſſings* and *Iudgements*.

Thirdly, *more ſpeciall*, by wch God [b] dwelleth in his *Saints*.

Fourthly, *moſt ſpeciall*, and altogether ſingular, by which *the whole fulneſſe of the God-head* [c] *dwelleth in Chriſt bodily*.

2. *Vnchangeableneſſe*, wherby God is voide of all change: both in reſpect of his [d] Eſſence, and [e] Will.

3. *Eter-*

* Pſal. 19. 1. Hoſ. 2. 21.
[b] 1 Co. 3. 16. and 6. 19. 2 Cor. 6. 16.
c Coloſ. 2. 8.
d Rom. 1. 23. Iſa. 40. 28. Pſalm. 102. 27, &c.
e Apoc. 1 8. 1 Sam. 15. 29. Num. 23. 19. Mal. 3. 6 Rom. 11. 29. Iam. 1. 18.
Pœnitentia rum de Deo enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat, Aſted.

3. *Eternity*, whereby God is without *beginning* of dayes, or *end* of time: and without all bounds of f *precession*, or *succession*.

f Isa.44.6. Iam.5.19. Dan.6.26. Heb. 12. Apoc. 4.8. *Creaturæ quædam æternæ sunt à posteriori: à priori solus Deus est æternus*, Alsted.-Lex Theol.ca.2

Thus farre of the absolute Attributes; now of the Relatiue, or such which haue reference to the Creatures.

Those are fiue.

1. *Life.* 2 *Vnderstanding.* 3 *Will.* 4 *Power.* 5 *Maiesty.*

1. THe *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely liueth *of himselfe*, but is also that *euer* and *ouerflowing* Fountaine of *Life*, from which all Creatures deriue their g *liues*: so as that *in him they liue, moone, breathe, and haue their being.*

g Act.17. 25,28. Act.14.15. Psal.42.2. Psal.36.19 Ioh.5.26. Heb.3.12.

And

And because *only* his *Life* differs not from his [h] *Essence*; therefore God is said *onely to haue immortality*, 1 Tim. 6. 16.

2. The *Understanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) hee most perfectly [i] knoweth in himselfe all things that euer *were, are, or shall bee*: Yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *euill* by the good opposite to it; imposing to things *contingent*, the *Lot* of contingency; and to things *necessary*, the *Law* of necessity. And thus knowing all things in, and of himselfe, he is the *cause* of al the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and

h Hence it is that as *God* is called of the Hebrews *Eheie*, so likewise *Echeie*: and as of the Grecians, ὁ ὤν, so also ὁ ζῶν: and as of the Latines, *primum ens*, so also *primũ viuens*: for to *be*, and to *liue*, is al one and the same in God

i 1 Kin. 8 39 Psal. 44. 21. Psal. 139. 1, &c. Ier. 17. 10. and 20. 12. Luk. 16. 15. Act 1. 24. Heb. 4. 12 Rom. 11. 33 and 16. 17.

and graciously *acknowledgeth* onely his *Elect* for his owne.

b *Vnderstanding* also containes the *Wisedome of God*, by which he most wisely created all things of *nothing*, *in number*, *measure*, and *waight*, and still ruleth and disposeth them to serue his owne most holy *purpose* and *glory*.

3. The *Will of God* is that, whereby of c necessity hee willeth *himselfe*, as the *soueraigne good*: and (by willing himselfe) willeth most d freely e all other good things, which are out of *himselfe*.

The will of God, though in itselfe it be but *one*, as in his *Essence*, yet in respect of the diuersitie of *obiects*, and *effects*, it is called in the Scriptures by diuers names: as,

1 Tim. 2. 19. Math. 7. 13.

b *Intellectus, scientia & sapientia in Deo non distinguuntur*, Tilen. *Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cuius intellectus est ipsa sapientia*, Keckerm. Πάντα ἰδὼν Νοῦς ὀφθαλμὸς καὶ πάντα νοήσας. Hes. lib. ἔργ. καὶ ἡμέρ. Sap. Hence the Platonickes terme God ἐφόπτην. all eye, seeing all.

c 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5.

d *Deus voluntate sua cuncta constituit*, Trism. in 4. *Dial.* Pim. *Hinc* Orpheus *Deum vocat necessitatem, rationem, &c. infrangibilem, quod omnia ipsi parere cogantur.* e *Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, si tamen non implemus eam quando peccamus; à nobis impletur, quando bonum facimus*, Aug. Ench. c. 100 Rom. 9. 11 3. Iam. 1. 21.

1. *Loue*, whereby is meant Gods eternall [f] *good will*, whereby hee ordaineth his Elect to be freely saued through Christ, and [g] bestoweth on them all *necessary* graces for this *life*, and that to come, [h] *taking pleasure in their* persons and seruice.

2. *Iustice* [i] is Gods *constant will*, wherby he [k] recompenseth men and Angels, according to their workes: [l] *punishing* the impenitent, according to their *deserts*, called the iustice of his *wrath*: and [m] *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is [n] Gods

f 1 Ioh. 3. 1.

g Psal. 45. 7.
h Gen. 4. 4.
i *Norma iustitiæ diuinæ, est Dei voluntas. Quia enim vult, ideo est Iustũ; non quia iustum, ideo vult.* Eph. 1. 11.
k Rom. 2. 5. 2 Thess. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10.
l *Deus principium & finem & media rerum omniũ tenent, rectaque linea incedens, è vestigiis habet sixum diuinæ legis vindicem, si-*

mul vt quicquam Sanctionum eius prætermissum est, Aristot. lib. de mundo. m Rom. 9. 15, 16. Ezech. 16. 6. n Psal. 103. 8, &c. Tit. 3. 4. *Semper inuenies Deum benigniorem quam te culpabiliorem*, Serm. 11. Bern. *Vindictæ gladium misericordiæ oleo semper acuit.* Niceph. lib. 17. cap. 3.

meere

meere good will, and ready affection to forgiue a penitent ſinner, notwithſtanding all his ſins and ill deſerts.

4 *Goodneſſe*, o whereby God *willingly communicateth* his good with his Creatures: and becauſe he communicates it *freely*, it is termed *grace*.

5 *Truth*, whereby p God willeth *conſtantly* thoſe things which hee willeth: effecting and performing all things, which he hath ſpoken, in his *appointed time*.

6 *Patience*, whereby God *willingly forbeareth* to puniſh the wicked, ſo long as it may ſtand with his iuſtice, and vntill their q ſinnes bee ripened.

o Pſal. 145. 7,9,16. Mat 16.17. *In creaturis multa inueniuntur bona, ergo Creator multo magis eſt bonus. Ino aliquid bonum. ipſum bonum.*

p Ioſ. 13.14. Pſalm. 149.6. Num. 23 19. *Veritas eſt harmonia tam intellectus & verborum cum rebus, tum etiam rerum ipſarum cum Ideis in mente diuina*, Keckerm. *Veritas Dei in verbis fides Dei dicitur, quod certò fiant, quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat*, Polan.

q 2 Pet. 3. 9. Rom. 2.4. Gen. 5. 16. *Ad pœnam tardus Deus eſt, ad præmia velox. Sed penſare ſolet vi graviore moram.*

7. *Holines*,

7. *Holines*,[r] whereby Gods nature is separated from all *prophaneneſſe*: and abhorreth all filthineſſe: and ſo beeing wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chaſtity* of his ſeruants, which he infuſeth into them.

8. *Anger*,[s] whereby is meant Gods moſt certaine and iuſt *Will*, *in chaſtening the Elect*, and in reuenging and *puniſhing* the *Reprobate*, for the iniuries they offer to him and his choſen: and when God will puniſh with *rigour* and ſeuerity, that it is tearmed *Wrath*, [t] *temporall* to the Elect: [u] *eternall* to the Reprobates.

4. The *Power* of God is that where-

r 1 Pet. 1.5. 1 Theſſ. 4.3. Heb. 12, 14 Mark 15.9. *Quanta ſanctitas Dei, ad cuius aſpectum ſancti Angeli oculos pro ſua tenuitate alis volantes clamãt, Sanctus, Sanctus, Sanctus* Iehouah zabaoth. Iſa 6 2,3.

s Pſal 106.23, 29, 40, 41. Numb. 25 11. *Ira Dei non eſt aliud, quam voluntas puniendi*, Aug. 15. de ciuit. Dei, cap. 15. Anſel. lib. 7. cap. 6. Cur. Deus. Hom. *Furor & ira in Deo, non paſſionẽ mentis: ſed vltionis acerbitatem notant.* Carth. in Apoc. 19.

t 1 Cor. 11.2.

u 1 Theſſ. 1.10.

whereby he [m] can ſimply and freely doe *whatſoeuer hee will*, that is agreeable to his nature; and whereby (as he hath *made*) ſo hee ſtill *ruleth* Heauen, and earth, and all things therein. This Almighty *power* of God is either *abſolute*, by which he can will, and doe more than he willeth or doth, *Mat.* 3. 9. and 26. 53. *Rom.* 9. 18. *Or actuall*, by which God doth indeed whatſoever he will, and hindreth whatſoeuer hee will not haue done, *Pſal.* 115. 3.

m Gen. 17. 1. Pſal. 115. 3. Mat. 11. 26. Eph. 1. 11. Math. 8. 2. *Deus poteſt omnia quæ contradictionem non implicant.* Aqu. 2. qu. 25. art. 3. 4. *Omnipotentia excludit omnes defectus, qui ſunt impotentia, ſeu, poſſe mentiri, mori, peccare, &c.*

5. *Maieſty* is that, by which God of his owne *abſolute* and *free* authority [n] raigneth and ruleth, as *Lord* and *King*, ouer all *Creatures*, viſible, and inuiſible: Hauing both the *right* and *propriety* in all things, as [o] *from whom*, and *for whom*, are all things: as alſo ſuch a *plenitude of power*, that hee can pardon the offences of all whom hee [p] *will* haue *ſpared*, and *ſubdue*

n 1 Chro. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13

o 1 Cor. 29. 14. *Hinc Deus dicitur, αὐτοκράτωρ.*

p Rom. 9. 15. Ioh. 4. 11.

l his *Enemies*; whom he will aue q plagued and deſtroyed, ithout being bound to *render* o any Creature a reaſon of his oing: but making his owne noſt holy & iuſt *will*, his onely noſt perfect and eternall *Law*.

From all theſe *Attributes* ari-eth *one*, which is Gods ſoue-aigne bleſſednes or perfection.

Bleſſedneſſe is that r *perfect* and nmeaſurable poſſeſſion of *ioy* nd *glory*, which God hath in himſelfe for euer: and is the auſe of all the bliſſe and per-fection, that euery Creature enioyeth in his meaſure.

There are other *Attributes* figuratiuely and *improperly* aſ-cribed vnto God, in the Holy *Scriptures*, as by an *Antro-pomorphoſis*, the members of a man, *eyes*, *eares*, *noſtrils*, *mouth*, *hands*, *feet*, *&c.* or the ſenſes & actions of man, as *ſeeing*, *hea-ring*, *ſmelling*, *working*, *walking*, *ſtriking*, *&c.* By an *Anthro-popa-*

q Luk.19. 27. Pſal. 2. 9. Pſal.110.1.

r *Deus eſt* Schaddai, *ſiue* αὐτάρκης, *non ſolum quia Ipſe nihil deſiderat, ſed etiam quia nihil in eo deſiderari poteſt. Creaturas fecit perfectas in ſuo quaſque genere, ergo ipſe perfectiſſimus eſt in ſe & perſe.* Scal. Exerc. 146. Sect. 2. Mark.14. 61. Act.17.25. Romans 11. 35,36. 1 Tim.6. 15. Mat.25.34. Iam.1.17.

popatheia, the affections, & passions of a man, as *gladnes, griefe, ioy, sorrow, loue, hatred, &c.* or by an *Analogie*, as when he is named a *Lion*, *a Rocke*, *a Tower*, *a Buckler*, *&c.* Whose signification euery * Commentary will expresse.

* See Master *Wilsons* Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes, we must hold these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoeuer therefore is *spoken of God, is not God*; but serueth rather to helpe our weake vnderstanding, to conceiue in our reason, & to vtter in our speech, the *Maiesty* of his *Diuine Nature*, so *farre* as he hath vouchsafed to reueale himselfe vnto vs in his *Word*.

2. *All the Attributes* of

God

GOD belong to euery of the three *Persons*, as well as to the *Essence* it selfe, with the limitation of a *Personall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, is mercy *begotten*: the *mercy* of the *holy Ghost*, is mercy *proceeding*: and so of the rest.

Attributa omnia propter ἀσίαν ταυτότητα singulis diuinitatis personis competunt.

3. The *Essentiall Attributes* of God, differ not from his Essence. Because they are so in the Essence, that they are the *very Essence* it selfe. * In God therefore there is nothing which is nor either his *Essence* or *Person*.

a *In Deo nihil est, quod non sit ipse Deus*, Zanch.

4. The *Essentiall Attributes* of God, differ not *Essentially*, nor *really* one from another, (because whatsoeuer is in God, is *one* most *simple essence*, and one admits no diuision) but only in *our reason* and *vnderstanding*, which being not able to know Earthly things, by one *simple*

simple Act, without the help o
many *distinct Acts*, must of ne
cessity haue the helpe of man
distinct Acts to know the *In*
comprehensible God. Therefor
(to speake properly) there ar
not in God *many Attributes*, bu
* *one onely*, which is nothin
else but the *Diuine Essence* i
selfe, by what Attribute soeue
you call it. But in respect o
our reason, they are said to be so
many different Attributes. For
our [e] *Vnderstanding* conceiues by
the name of *Mercy*, a thing dif
fering from that which is cal
led *Iustice*. The *Essentiall At*
tributes of *God* are not there
fore *really* inseparable.

5. The *Essentiall Attributes*
of God are not *parts* or *quali*
ties of the Diuine Essence, nor
[a] *Accidents* in the Essence, nor
a Subiect: but the *very* [b] *whole*
and entire Essence of God. So

* *Omnia in diuinis sunt vnum, ibi non obuiat relationis oppositio.*

e *Attributa Dei omnia ita in ipso sunt, vt sint ipsum; ita insunt, vt nihil antecedat, nihil subsequatur, sed ex intellectione nostra (qua perquam vmbratilis est) alia aliis prius animo comprehenduntur.* Scaliger. Ex. 365. sect. 6.

a *Qua de Deo dicuntur πρός τι, relatione ad creaturas, & sic secundum accidens: non exprimunt mutationem in diuina essentia, sed in creaturis factam. Negantur ergo de deo accidentia realia, non autem prædicata, accidentalia.* b *Omniaque in Deo sunt, ita insunt, vt sint ipse Deus.*

that

that euery such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in GOD, by which he may be said to be *so much and so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but c whatsoeuer *God* is, he is *such* and the *same* by his *Essence*. By this *Essence* he is *wise*, and therefore *Wisedome* it selfe: by his *Essence* he is *Good*, and therefore *Goodnesse* it selfe: by his *Essence* he is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *iust*, and therefore *Iustice* it selfe, &c. In a word God is great, without *Qualitie*: *good*, *true*, and *iust* without *Quality*: *mercifull* without *passion*: an act without *motion*: *euery where* present without *sight*: without *time* the *first* and the *last*; the Lord of all Creatures, from whom all receiue themselues, and all the

c *Essentia diuina identificat sibi omnia quæ sunt in diuinis.* Biel sup. 1. sen. d. 1. q. 5.

Exhibet omnia, accipit nihil, ipsum igitur bonũ est Deus ipse semper. Trismeg. ser. 2. Plin.

good they haue, yet neither *needeth*, *nor receiueth* hee any increase of goodnesse or happines from any other.

This is the plaine *description* of God, so farre as he hath reuealed himselfe to vs in his *Word*.

This doctrine (of all other) euery true *practitioner of Piety*, must *competently* know, and *necessarily* beleeue, for foure *speciall vses*.

1. That we may *discerne* our *true* and *onely God*, from all *false gods* and *Idols*: for the description of God, is properly [a] knowne onely to his *Church*, in whom he hath thus graciously manifested himselfe.

[a] Psal. 147. 19, 28. Ier. 10. 25.

2. To *possesse* our hearts with a greater awe of his *Maiesty*, whilest wee *admire him* for his *simplenesse* and *infinitenesse*: *adore* him for his *immeasurableness*, *vnchangeableness*, and *eternity*: *seeke wisedome* from him *vnder*

vnderstanding and *knowledge*: *submit our selues* to his blessed *will* and *pleasure*: *loue him*, for his *loue*, *mercy*, *goodnesse*, and *patience*: *trust* to *his Word*, *because of* his *truth*: *feare* him *for* his *power*, *iustice*, and *anger*; *reuerence* him for his *holinesse*: and *praise* him for his *blessednesse*, and to depend all our life on him, who is the onely Author of our *life*, *being*, and all the *good things* we haue.

3. To *stirre vs vp* to imitate the *Diuine Spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisedome*, *Loue*, *Goodnesse*, *Iustice*, *Mercy*, *Truth*, *Patience*, *Zeale*, and *Anger* against sinne, that we may be *wise*, *louing*, *iust*, *mercifull*, *true*, *patient*, and *zealous* as our God is.

4. Lastly, that we may in our Prayers and Meditations *conceiue* right of his Diuine *Maiesty*, and not according

to those grosse and blasphemous *imaginations*, which naturally arise in mens braines: as when they conceiue God to bee like an *old Man sitting in a chaire*: and the blessed *Trinity* to bee like that *tripartite Idoll*, which Papists haue painted in their Church-windowes.

When therefore thou art to pray vnto God, let thine *heart* speake vnto him, as to that [a] *eternall*, [b] *infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *iust*, [g] *mercifull*, [h] *Spirit*, and *most* [i] *perfect*, [k] *indiuisible Essence of three seuerall Persons, Father, Sonne, and holy Ghost: who being* [l] *present in all places*, [m] *ruleth Heauen, and Earth; vnderstandeth* [n] *all mens hearts*, [o] *knoweth all mens miseries; and is onely* [p] *able to bestow on vs all graces which we want, and to deliuer all penitent sinners, who with faithfull hearts seeke (for Christs sake) his help out of all their afflictions and troubles*

[a] Psal.90.2.
[b] 1 Ki.8.27.
[c] Gen.17.1. Iob 15.25.
[d] Apoc.4. 8. and 15.4.
[e] Ro.11. 33. and 16.17.
[f] Ez.34.6,7. Psal. 103.11. & 145.8,9.
[g] Deu. 32.4. Gen.8. 25. Psa.145.17.
[h] Ioh.4 34.
[i] Deu. 32.4.
[k] 1 Ioh.5. 7. Mat.3. 16. Mat.28. 19. 2 Co. 13.14.
[l] 2 Ki.8. 17. Psal.12. 92. Ier.23. 13.
[m] Isa. 48. 16,18. Dan.4. 32.
[n] 1 Ki. 8.30. Ier.17. 10.
[o] Isa. 62.16
[p] 1 Sam.10. 15. Mat.17. 18.

troubles whatsoeuer.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true *God*, and is the onely cause, why so many doe professe *all other parts* of Gods worship and religion, with so much *irreuerence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy seruice; and *comming*, serue him with *feare* and *reuerence*: for so farre doth a man feare God, as he knoweth him; and then doth a man *truely know* God, when he ioynes *practice* to *speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Maiesty*, as hee hath reuealed himselfe in his Word.

Secondly, when from the true and liuely sense of Gods *Attributes*, there is bred in a mans heart a *loue*, *awe*, and *confidence* in God: for, saith God

himselfe; *If I be a father, where is my honour? If I be a Lord, where is my feare? O taste and see, that the Lord is good!* saith *David.* Hee that hath not by *experience* tasted his *goodnesse*, knowes not *how good* he is. *He* (saith *Iohn*) *that saith he knoweth God, and keepeth not his commandements, is a lyer, and the truth is not in him.* So farre therefore as wee *imitate* God in his *Goodnesse, Love, Iustice, Mercy, Patience*, and other Attributes, *so farre doe we know* him.

Psal. 34. 9.

1 Ioh. 2. 4.

Thirdly, when with inward *groanes*, and the serious *desires* of our hearts, we *long* to attaine to the perfect and plenary knowledge of his *Maiesty*, in the life which is to come.

Lastly, this discouers how few there are, who doe truely *know God*; for no man knoweth God, but hee that *loveth* him: and how can a man choose but

love

loue him, being the *Soueraigne good*, if he knew him? Seeing *the nature of God is to enamour men with the loue of his goodneſſe*; and whoſoeuer loueth any thing *more then God, is not worthy of God*; and ſuch is euery one, who ſettles the loue and *reſt* of his *heart* vpon any thing *beſides God*. If therefore thou doeſt beleeue that God is *Almighty*, why doeſt thou feare *Diuels*, and *enemies*, and not confidently *truſt in God*, and craue his help in all thy troubles and dangers? If thou beleeueſt that God is *infinite*, how dareſt thou prouoke him to *anger*? If thou beleeueſt that God is *ſimple*, with what heart canſt thou *diſſemble* and play the *hypocrite*? If thou beleeueſt that God is the *Soueraigne good*, why is not thy heart more ſettled vpon him, then on all *Worldly good*? If thou doeſt indeed beleeue that God is a *iuſt Iudge*, how dareſt

thou liue so securely in sinne without repentance? If thou dost truely beleeue, that God is most *wise*, why doest not thou referre the euents of *crosses* and *disgraces* vnto him, who knoweth how to *turne all things to the best, vnto them that loue him?* Rom. 8. 28. If thou art perswaded, that God is true: why doest thou doubt of his promises? And if thou beleeuest that God is *Beauty* and * *Perfection* it selfe, why doest not thou make him alone the chiefe end of all thine *affections* and *desires*? for if thou loue'st beauty, he is most faire: if thou desirest *riches*, he is most *wealthy*, if thou seekest *wisedome*, he is most *wise*. Whatsoeuer *excellency* thou hast seene in any *creature*, it is nothing but a *sparkle* of that, which is in *infinite* † *perfection* in God: and when in Heauen we shall haue an *immediate Communion* with God, wee shall haue them all per-

* *Si te habeam solum, sane ruat arduus æther. Tellus rupta suo dissiliatque loco.*

† *Creata omnia perfectius sunt in Deo quam in seipsis.* Dionys. de diuin. c. 6.

perfectly in him, *communicated* vnto vs. Briefly, in all *goodnesse* hee is *all* in *all*. * Loue that one *good God*; and thou shalt loue him, in whom all the *good of goodnesse* consisteth. Hee that would therefore attaine to the *saving knowledge of God*, must learne to know him by *loue*. For *God is loue*, and [a] *the knowledge of the loue of God passeth all knowledge*. For *all* knowledge besides to know [b] how to *loue God*, and to *serue him onely*, is nothing vpon *Salomons* credit, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my [c] *Lady*, nay rather, O my * *Lord Charity*, the loue of thy selfe in my soule especially, seeing it was thy good pleasure, that being [d] reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the *Communion* of thy glory, wherein onely consists my *soue-*

* *Amavnum illum bonum, in quo omne bonum est, & sufficit.* Ansel. in Proso. c. 23.

[a] Eph. 3. 19. 1 Iohn 4.

[b] *Kemp.* de In. Christ. cap. 1.

[c] Ecc. 1. 2, 17.

* *Domina, immo Dominus Charitas.* Bern.

[d] Ro. 5. 9, 10. Ioh. 17. 3, 22. 1 Cor. 15. 8.

raigne good and happineſſe for euer.

Thus by the light of his *owne Word*, we haue ſeene the *backe parts of* IEHOVAH *Elohim*, the eternall *Trinity*, whom to *beleeue*, is ſauing *faith* and *verity*. And vnto whom from all *Creatures* in heauen and earth, be all *praiſe*, *dominion*, and *glory* for euer. *Amen.*

Thus farre of the knowledge of God. *Now of the knowledge of* Mans ſelfe. *And firſt, of the* ſtate *of his* miſery and corruption, *without renouation by Chriſt.*

Meditations of the misery of a man, not reconciled to God in Christ.

O Wretched Man, where ſhall I begin to deſcribe thine *endleſſe* miſery! who art *condemned*, as ſoon as *conceiued*; and adiudged to *eternall* death, before thou waſt borne to a temporall life. A beginning indeed I find, but no *end* of thy miſeries. For when *Adam* and *Eue*, being created after Gods owne *Image*, and placed in Paradiſe, that they and their Poſterity might liue in a bleſſed ſtate of life immortall, hauing Dominion of all earthly creatures, and onely reſtrained from the fruit of *one tree*, as a ſigne of their *ſubiection* to the Almighty Creator; though God forbade them this one ſmall thing

Damnatus antequam natus, Aug.

thing vnder the penalty of eter-
nall death; yet they beleeued the
Diuels word before the *Word o*
God; making *God* (as much as in
them lay) *a lyer*. And so being
vnthankefull for all the benefits
which God bestowed on them,
they became *male-cõtented* with
their present state, as if God
had dealt *enuiously* or *niggardly*
with them: and beleeued that
the *Deuill* would make them
partakers of farre more glorious
things, then *euer* God had be-
stowed vpon them; and in their
pride they fell into *high treason*
against the *most High*, and dis-
daining to bee Gods Subiects,
they affected blasphemously to
be *gods themselues*, equals vnto
God. Hence, till they repented
(losing *Gods Image*) they be-
came like vnto the *Diuell*: and
so all their posterity, as a *Trai-*
terous brood (whilest they re-
maine *impenitent*, like thee,)
are subiect in this life to
curse

cursed miseries, and in the life to come, to the *everlasting fire*, prepared for the *Deuill* and his angels.

Lay then aside for a while thy *doting vanities*, & take the view with me of thy *dolefull miseries*: which duely surueyed, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures being*, then not to *be* by *Grace, a Practitioner* of religious *Piety*.

Consider therefore thy misery,

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy life,

1. The miseries accompanying thy *body*.
2. The miseries which deforme thy *soule*.

In thy death, the miseries which shall oppresse thy body and soule.

After death, the miseries which

which ouer-whelmed both body and soule together in Hell.

And first, let vs take a view of those miseries which accompany thy body, according to the foure ages of thy *life*.

1. *Infancy.*
2. *Youth.*
3. *Manhood.*
4. *Old age.*

Meditations of the misery of Infancy.

WHat wast thou being an *Infant*, but a *brute*, hauing the shape of a man? was not thy *body* conceiued in the heat of lust, the secret of shame, and staine of *originall sinne?* And thus wast thou cast naked vpon the earth, all imbrewed in the *blood* of filthinesse, (filthy indeed; when the Sonne of God, who disdained not to take on him mans *nature*, & the infirmi-

ties

ies thereof: yet though it vn-
eſeemed his Holineſſe, to be
onceiued after the ſinfull man-
ner of mans conception.) So
hat thy mother was aſhamed
o let thee know the manner
hereof: What cauſe then haſt
hou to boaſt of thy *birth*,
which was a *curſed* paine to thy
mother, and to thy ſelfe the *en-
trance* into a troubleſome life?
he greatneſſe of which miſe-
ies, becauſe thou couldeſt not
vtter in words, thou diddeſt ex-
preſſe (as well as thou couldſt)
in weeping teares.

2. *Meditations of the miſeries of Youth.*

WHat is *Youth*, but an
vntamed *Beaſt*? all
whoſe actions are *raſh* and rude,
not capable of good counſell,
when it is giuen: and *Ape-like*:
delighting in nothing but in
toyes and babies? Therefore
thou

thou no sooner beganst to ha
a little strength and *discretion*
but forthwith thou wast ke
vnder the rod, and feare of Pa
rents and Masters: as if tho
hadst beene borne to liue vnd
the *discipline of others*, rath
then at the *disposition* of thi
owne will. No *tyred horse* was
uer more willing to be rid of h
burthen, then thou wast to g
out of the seruile estate of th
bondage. A state not worthy th
description.

3. *Meditations of the miseries of Manhood.*

WHat is *mans* state, bu
a Sea, wherein (a
waues) *one* trouble ariseth i
the necke of *another*; the latte
worse then the former? No soo
ner diddest thou enter into th
affaires of this world, but tho
wast inwrapped about with
clond of miseries. Thy *Flesh* pr
uoke

okes thee to *lust*; the world llures thee to pleasures, and the *Diuell* tempts thee to all kind of innes; *feares of enemies* affright hee, *suits in Law* do vexe thee, *wrongs* of ill *neighbours* doe op-reſſe thee, cares for wife and hildren doe conſume thee, nd *diſquietneſſe* twixt open *foes* nd falſe *friends*, doe in a manner onfound thee: Sinne ſtings thee *ithin*. *Satan* layes ſnares before hee. Conſcience of ſinnes paſt loggeth behind thee. Now *uerſity* on the left hand frets hee, anon *proſperity* on thy ight hand flatters thee: *ouer y head* Gods vengeance due o thy ſin, is ready to fall vpon hee: and *vnder thy feete*, *Hell outh* is ready to ſwallow thee p. And in this *miſerable* eſtate whither wilt thou goe for reſt nd comfort? the houſe is full of *ares*, the *field* full of *toyle*; the *Countrey of rudeneſſe*, the *City* f *factions*; the Court of *Enuie*, the

the *Church* of *Sects*, the *Seate* *Pirats*, the *Land* of *Robbers*. Or in what *state* wilt thou liue seeing *wealth* is enuied, and *pouerty* contemned; *wit* is di stracted, and *simplicity* is deri ded? *Superstition* is mocked, an *Religion* is suspected; *Vice* aduanced, and vertue is disgra ced? Oh with what a *body of sin* art thou cowpassed about in *World of wickednesse*? what are thine *Eyes*, but *Windowes* to be hold vanities? What are thine *Eares*, but *flood-gates*, to let in the streames of iniquity? What are thy *Senses*, but *matches* to giue fire to thy lusts? What is thine *Heart*, but the *Anuil* whereon *Satan* hath forged the ougly shape of all lewd affecti ons? Art thou *nobly* descended? thou must put thy selfe in peril of *forraine warres*, to get the reputation of *earthly honour*; if times hazzard thy *life* in a despe rate combate, to auoid the as-

persion

ersion of a Coward. Art thou
orne in *meane* estate? Lord!
hat paines and drudgery must
ou indure at *home* and *abroad*,
o get maintenance? and all
erhaps scarce sufficient to serue
ny necessity; and when (after
uch seruice and labour) a man
ath got something; how lit-
le *certainty* is there in that
hich is gotten? seeing thou
eest by daily experience, that
ee who was *rich* yesterday: is
o day a *begger*: he that yester-
ay was in *health*, to day is *sicke*:
e that yesterday was *merry*
nd *laughed*, hath cause to day
o *mourne* and *weepe*; he that
esterday was in fauour, to day
s in disgrace: and he, who ye-
terday was *alue*, to day is
ead: and thou knowest not
ow soone, nor in *what manner*
hou shalt dye thy selfe? And
who can enumerate the *losses*,
rosses, *griefes*, *disgraces*, *sick-*
esses, and *calamities* which are
incident

incident to sinnefull man? T
speake nothing of the death
friends and *children*, which o
times seemes to be vnto vs fa
more bitter then present de
it selfe.

Meditations of the misery of old age.

WHat is *old age*, but th
receptacle of all *mal*
dies? for if thy lot be to dra
thy *dayes* to long *date*, in com
old bald-headed *age*, stoopi
vnder *dotage*, with his *wrin*
led face, *rotten* teeth, and *stin*
ing breath: *teastie* with Cho
ler, *withered* with drinesse, *dim*
med with blindnesse, *absurde*
with deafenesse, *ouerwhelm*
with sicknesse, and *bowed to*
gether with weaknes, hauing no
vse of any sense, but of the sens
of paine: which so racketh eue
ry member of his body, that it
neuer easeth him of griefe, till
hee

hath throwne him downe to
grave.

Thus farre of the miseries
hich accompany the body.
ow of the miseries which ac-
mpany the soule chiefly in
is life.

Medstations of the misery of the soule in this life.

THe misery of thy soule will more euidently appeare, if hou wilt but consider,

1. The *felicity* shee hath lost.
2. The *misery* which she hath *pulled* vpon her selfe by sinne.

1. The *felicity lost*, was first he fruition of the *Image of God*, wherby the soule was like vnto God in [a] *knowledge*, enabling her perfectly to vnderstand the *reuealed Will of God*. Secondly, *true holinesse*, by which she was free

[a] Col. 3. 10. Rom. 12.

free from all prophane er
Thirdly, *Righteousnesse*, wh
by shee was able to incline
her naturall *powers*, and to fra
vprightly all our *actions*, p
ceeding from those *pow*
With the losse of this *divine*
mage, she lost the *Loue* of G
& the blessed *communion* wh
shee had with his *Maiest*
wherein consisteth her *life*, a
happinesse. If the losse of *earth*
riches vexe thee so much, he
should not the losse of this *di*
uine treasure perplex thee mu
more?

2. The misery which sh
pulled vpon *her selfe*, consists
two things:

1. *Sinnefulnesse.*
2. *Cursednesse.*

1. *Sinnefulnes* is an vniuers
corruption: both of her *Na*
ture and *actions*: for her [a] *Na*
ture is infected with a *proneness*
to euery sinne continually, t
[b] *Mind* is stuffed with *vani*
th

[a] Eph.2.2. Gen.6.5.

[b] Rom.12.1. Eph.4.17.

c *Understanding* is darkned
th *ignorance*, the d *Will* affe-
th nothing but vile and *vaine*
ings: All her c *Actions* are e-
: yea this deformity is so *vi-*
nt, that oftentimes in the re-
nerate soule, the *Appetite*
ll not obey the gouernment
Reason, and the *Will* wan-
eth after, and yeelds consent
sinfull motions. How great
n is the violence of the *Ap-*
ite and *Will* in the *Repro-*
e soule, which still remaines
her Naturall corruption?
nce it is, that thy wretched
ule is so deformed with *sinne*,
filed with *lust*, polluted with
hinesse, outraged with *passi-*
, ouer-carryed with *affe-*
ons, pining with *Enuy*, ouer-
arged with *Gluttony*, sur-
cdred with *Drunkennesse*,
yling with *Reuenge*, mani-
rted with *Rage*, and the glo-
us *Image* of God transfor-
d to the ougly *Shape* of the
Diuell,

c 1 Cor. 2. 14.
d Phil. 1. 3.

e Rom. 8. 12.
Rom. 7. 10.

f Ioh.8.14.
g Gen.6.6.

f *Deuill*, so far as it once g *repented the Lord, that euer he made man.*

From the former flowes the other part of the *Soules miserie* called h *cursednesse*, where there are two degrees.

h Deu.27.26 Gal. 3. 10. Psa.119.21.

1. *In part.*
2. *In fulnesse thereof.*

1. *Cursednesse in part* is that which is inflicted vpon the Soule in *life* and *death*, and is *common* to her with the body.

The *cursednes* of the soule in *life*, is the *wrath of God*, which lyeth vpon such a creature, as *farre*, as that *all* things, not *only calamities*, but also very i *blessings* and k *graces* turne to ruine. l *Terrour of Conscience* driues him from God and his seruice, that hee dares not come to his presence and ordinances; but is m *giuen* vp to the n slauery of *Satan*, and to his owne *lusts*, and vile *affections*.

i Ro.2.2,3. Ier.28.13. k Isa.28.13. l Gen.38. 20.& 4.14. Heb.2.25. m Rom. 1. 21,7,4,26. n Eph 2.2. Col.1.1,13.

This is the *cursednesse* of the Soul

Soule in *life*: now followes the *curſednesſe* of the Soule and body in death.

Meditations of the miſery of the body and ſoule in death.

AFter that the *aged man* hath conflicted with long ickeneſſe, and hauing endured he brunt of *paine*, ſhould now xpect ſome *eaſe*: in comes *Death* (Natures *ſlaughterman*, Gods *curſe*, and Hels *Purueior*) nd lookes the *old man* grimme nd blacke in the face: and either pitying his *age*, nor rearding his long-endured dours, will not be hired to forare either for ſiluer or gold: y, he will not take, to ſpare s life, *skin for skin*, and all that e old man hath: but *batters* the principall parts of his dy, and arreſts him to apare before the terrible Iudge. nd as thinking that the *old*

man will not dispatch to goe with him fast enough: Lord! how many darts of *calamities* doth he shoot thorow him, *stitches, aches, crampes, feauers, obstructions, rhewmes, flegmes, collike, stone, winde, &c.*

Oh what a *gastly sight* it is, to see him then in his *bed*, when *Death* hath giuen him his *mortall* wound! what a *cold sweat* ouer-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke; the *nether Iaw-bone* hangeth downe, the *Eye-strings* breake, the *Tongue* faltreth, the *Breath* shortneth, and smelleth earthly, the *Throat* rattleth, and at euery gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* perceiueth her earthly body to begin to *dye:* for as towards the *dissolution* of the vniuersall frame of the *great world*

the *Sunne* ſhall be turned into darkeneſſe, the *Moone* into blood, and the *Starres* ſhall fall from heauen, the *Aire* ſhall be full of ſtormes, and flaſhing Meteors, the *Earth* ſhall tremble, and the *Sea* ſhall roare, and *mens hearts* ſhall faile for feare, expecting the end of ſuch ſorrowfull *beginnings*: So towards the *diſſolution of man*, (which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, loſe their light, and ſee nothing but blood-guiltineſſe of ſinne; the reſt of the *Senſes*, as *leſſer Starres*, doe one after another faile and fall: his *Minde*, *Reaſon*, and *Memory*, as heauenly *powers* of his ſoule are ſhaken with fearefull ſtormes of *deſpaire*, and fierce flaſhings of *Hell-fire*; his earthly body begins to ſhake and tremble, and the *humours* like an over-flowing Sea, roare and rattle in his throat, ſtill expecting the woefull *ends* of

theſe dreadfull *beginnings*.

Whileſt he is thus ſummoned to appeare at the great *Aſſizes* of *Gods* Iudgement, behold, a *Quarter-Seſſions*, and Gaole-deliuery is held within himſelfe: where *Reaſon* ſits as Iudge, the *Diuell* puts in a *Bill* of inditement, as large as that Booke of *Zachary*; wherin is alleadged all thy *euill deeds*, that euer thou haſt *committed*, and all the *good deeds* that euer thou haſt *omitted*, and all the *curſes* and *iudgements*, that are due to euery ſin. Thine owne *conſcience* ſhall accuſe thee, and thy *Memory* ſhall giue bitter *euidence*, and *Death* ſtands at the Barre ready, as a cruell *Executioner* to diſpatch thee. If thou ſhalt thus condemne *thy ſelfe*, how ſhalt thou eſcape the iuſt condemnation *of God*, who knowes all thy miſdeeds better then thy ſelfe? Faine wouldeſt thou *put out* of thy minde, the *remembrance*

Zach. 5. 2.
Ezec. 2. 10.

1 Ioh. 3. 20.

hy wicked deeds, that trouble hee: but they *flow faster* into hy *remembrance*, and they will ot be *put away*, but cry vnto hee, *We are thy workes, and we ill follow thee*: And whileſt thy oule is thus *within*, out of *peace* nd *order*; thy children, wife, nd friends, trouble thee as faſt, o haue thee put thy *goods in rder*; ſome crying, ſome cra-ing, ſome pitying, ſome chea-ing; all like *Fleſh-flies*, helping o make thy *ſorrowes* more *ſor-owfull*. Now the *Diuels*, who re come from *Hell to fetch a-ay thy ſoule*, begin to appeare o her; and waite, as ſoone as hee comes forth, to take her, nd carry her away. *Stay* ſhee ould within, but that ſhee eles the body begin *by de-rees* to *dye*: and ready, like a *rui-us houſe*, to fall vpon her head. *areſull* ſhe is to come forth, cauſe of thoſe *Hell-hounds* hich waite for her comming.

Luke 12.20.

Oh, ſhee that ſpent ſo many *dayes* and *nights* in vaine and idle *paſtimes*, would now giue the *whole world*, if ſhe had it, for *one houres* delay, that ſhe might haue ſpace to repent, and reconcile her ſelfe vnto God. But it cannot bee, becauſe her *Body* which ioyned with her in the action of ſin, is altogether now vnfit to ioyne with her in the exerciſes of repentance: and repentance muſt bee of the *whole man*.

Now ſhee ſeeth that all her *pleaſures* are gone, as if they had neuer beene: and that but onely *torments* remaine, which *neuer* ſhall haue end of *being*. Who can ſufficiently expreſſe her *remorſe* for her ſins *paſt*, her *anguiſh* for her *preſent* miſery, and her *terror* for her torments to *come*?

In this extremity, ſhe looketh euery where for helpe, and ſhe finds her ſelfe euery way *helpleſſe*

leſſe. Thus in her *greateſt* miſery (deſirous to heare the *leaſt* word of comfort) ſhe directs this, or the like ſpeech vnto her Eyes: O *Eyes*, who in times paſt were ſo *quicke-ſighted*, can ye *ſpie* no *comfort*, nor any way how I might eſcape this dreadfull danger? But the *Eye-ſtrings* are *broken*, they cannot ſee the *candle* that burneth before him: nor diſcerne whether it be day or night.

The Soule (finding no comfort in the *Eyes*) ſpeakes to the *Eares*: O *Eares*, who were wont to recreate your ſelues, with hearing new pleaſant *diſcourſes*, and Muſickes ſweeteſt *harmony*; can you heare any *newes* or *tidings* of the leaſt cõfort for mee? The *Eares* are either ſo *deafe*, that they cannot heare at all: or the ſenſe of *hearing* is growne ſo weake, that it cannot endure to heare his *deareſt* friends to *ſpeake*. And why

should *these eares* heare *any tidings* of ioy in *Death*, who could neuer abide to heare the *glad tidings* of the *Gospell* in his *life*? The *Eare* can minister no *comfort*.

Then she intimates her griefe vnto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it out with the *braueſt*, where are now thy big and daring *words*? now (in my greateſt need) canſt thou *ſpeake* nothing in my *defence*? Canſt thou neither *daunt* theſe Enemies with *threatning words*, nor *entreat* them with *faire ſpeeches*? Alas, the *Tongue* two dayes agoe lay *ſpeechleſſe*: it cannot in his *greateſt* extremity, either call for a *little drink*, or deſire a friend to *take away* with his finger the *flegme*, that is ready to *choake him*.

Finding heere no hope of helpe, she ſpeaks vnto the *Feet*, Where are yee, *O feet*, which ſometime were ſo nimble in

run-

running, can you *carry* me no where, out of this dangerous place? The feet are *ſtone-dead* already: If they be not *ſtirred*, they cannot *ſtirre*.

Then ſhee directs her ſpeech vnto her *hands*: O hands, who haue beene ſo often approoued for man-hood, in *peace*, and *war*, and wherewith I haue ſo *often* defended my ſelfe, and offended my foes; neuer had I more need then now. *Death* lookes me grim in the face, and kils me. *Helliſh fiends* waite about my bed to deuoure me: helpe *now* or I periſh for *euer*. Alas, the hands are ſo *weake*, and doe ſo *tremble*, that they cannot reach to the *mouth* a *ſpoonefull* of ſupping, to releeue languiſhing *nature*.

The *wretched* ſoule ſeeing her ſelfe thus *deſolate*, and altogether deſtitute of friends, help and comfort; and knowing that *within an houre* ſhee muſt be

in *euerlasting paines*, retires her selfe to the *heart* (which of all members is *primum viuens*, and *vltimum moriens*) from whence she makes this *dolefull lamentation* with her selfe:

The dolefull lamentation of the Reprobate Soule at the point of death. 2 Sam. 22. 5.

O miserable *caitife*, that I am! How doe the *Sorrowes of death compasse me! How doe the flouds of Belial make me afraid!* How haue, *indeed*, the snares both of the *first* and *second* death ouertaken me at *once!* Oh how *suddenly* hath *Death* stolne vpon me with insensible degrees! Like the *Sunne*, which the *Eye* perceiues not to mooue, though it be most swift of *motion*. How doth *Death* wracke on me his *spite*, without *pity*! The GOD of *mercy* hath vtterly forsaken me: and the *Diuell*, who *knowes* no *mercy*, waites for to take me. How often haue I beene warned of this *dolefull day*, by the faithfull *Preachers* of *Gods* Word, and I made

made but a *ieſt* thereat? What profit haue I now of all my *pride, fine houſe, and braue apparell*? What's become of the ſweet reliſh of all my *delicious* fare? All the *worldly goods* which I ſo *carefully* gathered, would I now giue for a good Conſcience, which I ſo careleſly neglected. And what *ioy* remaines now, of all my former fleſhly *pleaſures*, wherein I placed my chiefe *delight*? Thoſe *fooliſh* pleaſures were but *deceitfull* dreames, and now they are paſt like *vaniſhing ſhadowes*: but to thinke of thoſe *eternall paines*, which I muſt endure for thoſe *ſhort pleaſures*, *paines* me as *Hell*, before I enter into *Hell*. Yet iuſtly I confeſſe, as I haue *deſerued*, I am *ſerued*; that being made after *Gods Image*, a *reaſonable ſoule*, able to *iudge* mine owne eſtate, and hauing mercy ſo often *offered*, and I *intreated* to receiue it; I neglected

cted *Gods grace*, and preferred the *pleasures of sinne*, before the religious care of *pleasing God*: lewdly spending my *short time*, without considering what accounts I should make at my *last end*. And now all the *pleasures* of *my life* being put together, counteruaile not the least part of my *present paines*. My *ioyes* were but *momentany*, and gone, before I could scarce *enioy* them: my miseries are *eternall*, and *neuer* shall know end. Oh that I had spent the *houres* that I consumed in *carding*, *dicing*, *playing*, and other vile exercises, in *reading the Scriptures*, in *hearing Sermons*, in *receiuing the Communion*, in *weeping for my sinnes*, in *fasting*, *watching*, *praying*, and in *preparing my soule*, that I might haue now departed in the *assured hope* of euerlasting saluation! O that I were now to begin my life againe! how would I contemne

temne the *world*, and the *vanities* thereof! how *religiously* and *purely* would I leade my life! how would I *frequent* the *Church*, and ſanctifie the *Lords Day!* If *Satan* ſhould offer me all the treaſures, pleaſures, and promotions of this world, he ſhould neuer entice mee to *forget theſe terrors* of this laſt dreadfull houre. But, O corrupt *carkaſſe*, and ſtinking *carrion!* How hath the Diuell deluded vs? and how haue we *ſerued* and *deceiued* each other? and pulled *ſwift damnation* vpon vs both? Now is my caſe more miſerable, then the *beaſt* that periſheth in a ditch: for I muſt goe to *anſwer* before the *Iudgement ſeate* of the righteous Iudge of Heauen and Earth; where I ſhall haue none to ſpeake for me: and theſe *wicked fiends*, who are priuy to all my euill deeds, will *accuſe* me, and I cannot excuſe my ſelfe. *My owne heart al-*

ready

ready condemnes me, I must needs therefore be *damned* before his *Iudgement* seat: and from thence bee carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *vtter darkenesse*: where I shall *neuer* more see light, that *first* most excellent thing that God made. I who gloried heretofore, in being a *libertine*, am now *inclozed* in the very *clawes* of Satan: as the trembling *Partridges* within the griping *talons* of the rauenous *Falcon*. Where shal I lodge to night? and who shall be my companions? Oh *horrour* to thinke! O *griefe* to consider! *Oh cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed. Cursed be the Man that shewed my Father, saying, A Child is borne vnto thee, and comforted him. Cursed be that Man, because he slew me not. Oh that my Mother might haue beene*

my

my graue, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these hellish sorrowes! and that my dayes should thus end with eternall shame! Cursed be the day that I was first vnited to so *lewd a body:* O that I had but *so much* fauour, as that I might *neuer see* thee more! Our *parting* is bitter and dolefull: but our *meeting* againe, to receiue at that dreadfull day, the *fulnesse* of our deserued vengeance, will be farre more *terrible* and *intolerable.* But what meane I thus (by *too late* lamentation) to seeke to *prolong* time? My *last houre* is come: I heare the *heart-strings* breake: this filthy *House of Clay* fals on my head: heere is neither *hope, helpe,* nor *place,* of any longer abiding. And must I needs be gone? Thou *filthy carkasse:* Oh *filthy carkasse,* with *fare-ill farewell,* I leaue thee: And so all trembling, she

ſhee commeth *forth*, and *forthwith* is ſeized vpon by *Infernall fiends*, who carry her with a violence *torrenti ſimili*, to the bottomleſſe Lake that burneth with *fire* and *brimſtone*: where ſhee is kept as a *priſoner* in torments, till the *generall* Iudgement of the *great Day*.

Apoc. 21. 8. Iude ver. 6. 1 Pet. 3. 19.

The lothſome *carkaſſe* is afterwards laid in the *graue*. In which action for the moſt part, the *dead bury the dead*, that is, They who are dead in ſinne, bury them, who are dead for ſinne. And thus the godleſſe, and vnregenerated *worldling*, who made *Earth* his *Paradiſe*; his *Belly* his *God*; his *Luſt* his *Law*: as in his *life* he ſowed *vanity*, ſo he is now *dead*, and reapeth *miſery*. In his *poſterity* he neglected to ſerue God: In his *aduerſity* God refuſeth to ſaue *him*. And the *Diuell*, whom he *long* ſerued, now at length payes him his wages. *Deteſtable*

was

was his life, *damnable* his death. The *Diuell* hath his *soule*, the *graue* hath his *carkas:* in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let vs leaue the miserable *Caitife*, rotting with his mouth full of earth, his belly full of wormes, and his carcasse full of stench; expecting a fearefull *resurrection*, when it shall be re-vnited with the soule; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *cursednesse in part:* now followes the *fulnes of cursednesse:* which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death, which is the fulnesse of cursednesse.

THE *fulnesse of cursednesse* (when it fals vpon a *creature*,

ture, not able to beare the brunt thereof) *presseth* him downe to that bottomlesse [a] deepe of the endlesse [b] wrath of *Almighty God:* which is called the [c] *damnation of hell*. This *fulnesse* of cursednesse is either *particular* or *generall*.

Particular, is that which in a lesse measure of fulnesse, lighteth vpon the [d] soule *immediately*, as soone as she is separated from the body. For in the very *instant* of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organe of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephen*, who saw the *glory of God*, and *Iesus standing at his right hand*: or, as a man who being *blind-borne*, and *miraculously* restored to his sight, should see the *Sunne*, which he neuer saw before. And there, by the *testimony* of her owne *Conscience*, *Christ* the righteous

Iudge

a Luk. 8. 38. & 16. 23.
b Thes. 1. 10.
c Mat. 23. 33
d Luke 15. 12, 13. 1 Pet. 3. 19. Iude v. 6, 7.
Acts 7. 5.

Iudge, who knoweth all things, maketh her, by his *omnipresent power*, to vnderstand the doome and iudgement that is due vnto her sinnes, and what must bee her eternall state. And in this manner standing in the *sight* of Heauen, not fit for her *vncleannes* to come into heauen; she is said to stand before the *Throne of God*. And so forthwith she is carried by the *euill angels*, who came to fetch her with violence into *Hell*, where she is kept as in a *Prison*, in *euerlasting paines* and *chaines*, *vnder darknes*, *vnto the Iudgement of the great Day*: But not in that *extremity* of torments, which shee shall finally receiue at the last Day.

The *generall* fulnesse of *cursednesse* is in a[e] *greater* measure of *fulnesse*, which shall be inflicted vpon both thy [f] *Soule* and *Body*, when by the mightie power of *Christ* (the *supreme Iudge*

Postquam anima de corpore est egressa: subito Iudicium Christi de salute cognoscit. Aug. *li.* 1. *de anim. & eius Orig. cap.* 4. Hier. *Epi. ad* Panna. *Anima damnata continuo inuaditur à Dæmonibus, qui crudelissimè eam capientes, ad infernum deducunt,* Cyril. Alex *in orat. de exit. anim.* Mat. 5. 34. and 23. 21. Luk. 12. 20. Luk. 16. 22. 1 Pet 3. 19. Iude ver. 7. Luke 16. 14. Luke 1. 31. [e] 2 Pet. 4. 9. Iude vers. 6.

Apoc. 11. 8. [f] Dan. 12. 2 Ioh. 5 18, 19.

Iudge of heauen and earth) the one ſhall bee brought out of *Hell*, and the other out of the *Graue* as *Priſoners*, to receiue their dreadfull doome, according to their *euill deeds*. How ſhall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heauen, and terrours of *Heauenly ſignes* bee driuen at the worlds end, to their wits end! Oh, what a wofull ſalutation will there be, betwixt the damned *Soule* and *Body*, at their re-vniting at that terrible Day!

Apoc. 20. 23

Mat. 24. 29. Luke 21. 24, 25.

The damned ſoules Apoſtrophe to her body at their ſecond meeting.

O ſinke of *Sinne*, O lumpe of *Filthineſſe* (will the *Soule* ſay vnto her *Body*) how am I compelled to re-enter vnto thee, not as vnto an *Habitation* to reſt, but as a *Priſon* to be tormented together! How doeſt thou appeare in my ſight like *Iepthes* Daughter, to my greater torment! Would God thou hadſt

perpe-

erpetually *rotted* in the graue, hat I might neuer haue ſeene nee againe! How ſhall we be *nfounded* together, to heare efore *God*, *Angels*, and *Men*, y open all thoſe *ſecret ſinnes*, hich we *committed* together! aue I loſt *heauen*, for the loue f ſuch a ſtinking *carrion*? Art hou the *fleſh*, for whoſe *plea-ures* I haue yeelded to commit many Fornications? O filthy *elly*, how became I ſuch a *foole* s to make *thee* my *God*? How ad was I for *momentary* ioyes, o incurre theſe torments of ternall paines! *Yee Rocks and Mountaines, why skip yee ſo like ammes*, *Pſal.* 114. 4. and *will ot fall vpon me, to hide me from e face of him, that comes to ſit yonder Throne; for the great ay of his wrath is come, and ho ſhall be able to ſtand?* *Apoc.* 16, 17. *Why trembleſt thou us, O Earth, at the preſence of e Lord*, and wilt not open thy mouth,

mouth, and ſwallow me vp; a
thou didſt *Korah*, that I be ſeen
no more.

O *damned furies!* I would ye
might, without delay, teare me
in *pieces*, on condition that you
would teare mee vnto *nothing*.
But whileſt thou art thus in
vaine bewayling thy miſery, the
Angels hale thee violently a-
way from the brinke of thy
graue, to ſome place neere the
Tribunall ſeat of *Chriſt*; where
being as a curſed Goate, ſe-
parated to ſtand beneath, on
Earth, as on the *left hand* of the
Iudge: *Chriſt* ſhall rip vp all the
benefits hee beſtowed on thee
and the *torments* he ſuffered for
thee, and all the *good deeds*
which thou haſt *omitted*, and all
the *vngratefull villanies* which
thou didſt *commit* againſt him
and his holy *Lawes*.

Mat. 13. 41.
Mat. 25. 31.

Within thee thine owne *con-
ſcience* (more then a thouſand
witneſſes) ſhall *accuſe* thee
th

e *Diuels*, who tempted thee
all thy lewdneſſe, ſhall on
e *one ſide* teſtifie with thy
nſcience againſt thee: and on
e other ſide, ſhall ſtand the
oly Saints and *Angels* appro-
ng *Chriſts* Iuſtice, and dete-
ng ſo *filthy* a Creature. *Be-*
nd thee an hydeous noyſe of
numerable fellow-damned *Re-*
obates tarrying for thy *com-*
y. *Before thee* all the world,
urning in flaming fire. *Aboue*
e an irefull *Iudge* of deſerued
ngeance, ready to pronounce
ſentence vpon thee. *Beneath*
e, the fiery and ſulphureous
uth of the *bottomleſſe pit*, ga-
g to receiue thee. In this
full eſtate, to hide thy ſelfe,
l bee *impoſſible* (for on that
dition, thou wouldeſt i wiſh
the greateſt *Rocke* might
vpon thee:) to *appeare* will
intolerable, and yet thou
t ſtand forth, to *receiue*
h other Reprobates this thy
ſentence:

h Anſelm. *lib. Meditat.*

i Apoc. 6. 16, 18.

ſentence: Depart from me, ye cur
ſed, into euerlaſting fire, prepar
for the diuell and his angels.

Bonauent. *Poſtil. Dom. 3. poſt Pent. Serm. 2.*

Depart from me] there is a *ſe*
paration from all ioy and happ
neſſe.

Ye curſed] there is a black
and direfull *Excommunication.*

Into fire] there is the cruelt
of *paine.*

Euerlaſting] there is the pe
petuity of *puniſhment.*

Prepared for the Diuell a
his angels.] Heere are thy *infe*
nall tormenting, and tormento
companions.

O terrible ſentence! fro
which the condemned cann
eſcape: which being pronou
ced, cannot poſſibly be *wit*
ſtood: againſt which a man ca
not *except*; & from which a m
can no where *appeale.* So that
the damned, nothing remain
but helliſh torments, whi
knowes neither eaſe of pai
nor end of time. Frō this *Iud*
m

ent ſeat, thou muſt be thruſt
Angels, (together with all
e damned *Diuels* and *Repro-*
tes) into the *bottomleſſe Lake*
vtter darkeneſſe, that perpetu-
y burnes with *fire* and *brim-*
ne. Whereunto as thou ſhalt
thruſt, there ſhall be ſuch
eping, *woes*, and *wailing*, *that*
cry of the company of *Core*,
than and *Abiram*, when the
h ſwallowed them vp, was
hing comparable to this
wling: nay, it will ſeem vnto
a *Hell*, before thou goeſt
Hell, but to heare it.

Apoc. 21. 8.

nto which bottomles *Lake*,
r that thou art once *plun-*
, thou ſhalt euer be *falling*
ne, and neuer meete a bot-
e: and in it thou ſhalt euer
ent, and none ſhall *pitty* thee:
ſhalt alwayes *weepe* for
e of the *fire*, & yet *gnaſh* thy
for the extremity of *cold*.
u ſhalt weepe to thinke, that
miſeries are paſt remedie:

thou ſhalt *weepe* to thinke, that to *repent* is to no purpoſe: thou ſhalt *weepe* to thinke, how for the ſhadow of ſhort *pleaſures*, thou haſt incurred theſe *ſorrowes* of eternall *paines*: thou ſhalt *weepe* to ſee, how that *weeping* it ſelfe can *nothing* preuaile; yea in *weeping* thou ſhalt *weepe more* teares, then there is *water* in the *Sea*; for the *water* of the Sea is *finite*, but the weeping of a Reprobate ſhall be *infinite*.

Bonauent.

There thy *Laſciuious Eyes* ſhall be afflicted with ſights of *ghaſtly ſpirits*: thy *curious Eares* ſhall bee affrighted with hideous noyſe of *howling Diuels*, and the gnaſhing teeth of *damned Reprobates*: thy *daintie Noſe* ſhall be cloyed with noyſome ſtench of *Sulphur*: thy *delicate Taſte* ſhall bee pained with intolerable *hunger*: thy *drunken Throat* ſhall bee parched with vnquenchable thirſt: thy *Mind* ſhall bee tormented, to thinke how

how for the loue of *abortiue pleaſures*, which periſhed ere they budded; thou ſo fooliſhly loſt *Heauens ioyes*, and incurredſt *helliſh paines*, which laſt beyond eternitie. Thy *conſcience* ſhall euer ſting thee like an Adder, when thou thinkeſt how often Chriſt by his Preachers offered thee *remiſſion of ſinnes*, and *the Kingdome of Heauen* freely vnto thee, if thou wouldeſt but *beleeue and repent*: and how eaſily thou mighteſt haue obtained mercy in thoſe dayes; how neere thou waſt many times to haue *repented*, and yet didſt ſuffer the Diuell and the World, to keepe thee ſtill in *impenitency*, and how the *day* of mercy is now paſt, and will neuer *dawne* againe.

How ſhall thy vnderſtanding be racked, to conſider, how for *momentany riches*, thou haſt loſt the *eternall Treaſure*, and changed heauens felicitie, for hels miſery! where euery part

of thy body without intermiſſion of paine, ſhall be continually tormented alike.

In theſe *Helliſh-torments*, thou ſhalt be for euer depriued of the *Beatificall ſight* of God, wherein conſiſts the *ſoueraigne good*, and life of the ſoule. Thou ſhalt neuer ſee light, nor the leaſt *ſight* of ioy, but lie in a perpetuall *Priſon* of *vtter darknes*: where ſhall be no *order*, but *horror*: no *voice*, but of *blaſphemers* and *howlers*: no *noiſe*, but of *tortures* and *tortured*: no *ſociety*, but of the *divell* and his *angels*, who being tormented themſelues, ſhall haue no other *eaſe*, but to wreake their fury in *tormenting* thee. Where ſhall bee *puniſhment*, without *pitie*: *miſery*, without *mercy*: *ſorrow*, without *ſuccour*: *crying*, without *comfort*: *miſchiefe* without *meaſure*: *torment* without *eaſe*: where the *Worme dyeth not*, *and the fire is neuer quenched*: where the

Mark 9.

the *wrath* of *God* ſhall ſeaze vpon thy Soule and Body, as the *flame of fire* doth on the lumpe of *Pitch*, or *Brimſtone*. In which *flame* thou ſhalt euer be *burning*, and neuer *conſumed*: euer *dying*, and neuer *dead*: euer *roaring* in the pangs of death, and neuer rid of thoſe pangs, nor knowing end of thy *paines*. So that after thou haſt endured them ſo many thouſand yeeres, as there are *graſſe* on the *earth*, or *ſands* on the *Sea-ſhoare*: thou art no *neerer* to haue an end of thy torments, then thou waſt the firſt day that thou waſt caſt into them: yea ſo farre are they from ending, that they are euer but beginning. But if after a *thouſand times* ſo many *thouſand yeeres*, thy damned ſoule could but conceiue a hope, that thoſe her torments ſhould haue an end: this would be *ſome* comfort to thinke, that at *length* an end will come. But as oft as the

Minde thinketh of this word *Neuer*, it is *another* Hell, in the *middeſt of* hell.

This thought ſhall force the damned to cry, οὐαὶ οὐαὶ, as much as if they ſhould ſay, ὦν αἰὼ ὦν αἰὼ, O Lord, *not euer*, *not euer* torment vs thus. But their *conſciences* ſhall anſwer them as an *Eccho*, αἰὼ, αἰὼ *euer*, *euer*. Hence ſhall ariſe this dolefull οὐαὶ, *woe* and *alas* for euermore.

This is that *ſecond death*, the *generall perfect fulneſſe of all curſedneſſe* and miſery: which euery damned Reprobate muſt *ſuffer*, ſo long as God and his Saints ſhall enioy *bliſſe* and *felicitie* in Heauen for euermore.

Thus farre of the *miſery* of man in his eſtate of *corruption*, vnleſſe that hee be renewed by Grace in Chriſt.

Now followes the *knowledge* of *Mans ſelfe*, in reſpect of his ſtate of regeneration by *Chriſt*.

Medi-

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let vs ſee, how *happie* a *godly* man is, in his ſtate of *renouation*, beeing reconciled to God in *Chriſt*.

The *godly man*, whoſe corrupt nature is *renewed* by grace in Chriſt, and become a *new creature*, is bleſſed in a threefold reſpect. Firſt, in his life. Secondly, in his death. Thirdly, after death.

1. His *bleſſedneſſe* during this life, is but *in part*, and that conſiſts in ſeuen things.

2. Becauſe he is *conceiued* of the [a] *Spirit*, in the wombe of his [b] Mother the *Church*: and is [c] *borne, not of blood, nor of the will of the fleſh, nor of the will of Man, but of God*, who in *Chriſt*, is his [d] *Father*: So that the [e] *Image of God his Father*, is re-

a Iohn 3.5.
b Gal.4.26.
c Ioh.1.13.
d Gal.4.6,7. 2 Cor.9.8.
e Epheſ.4. 2,3,13. Col.3.10.

newed in him euery day more and more.

2. He hath, for the *merits* of *Christs sufferings*, all his sinnes, *originall* and *actuall*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiuen* vnto him; and all the [g] *righteousnes* of *Christ*, as freely and fully *imputed* vnto him: and so God is [h] *reconciled* vnto him: and [i] *approoueth* him as *righteous* in his sight and account.

3. He is *freed* from *Satans* [k] *bondage*, and is made a [l] *brother* of Christ, a *fellow* [m] *heire* of his heauenly Kingdome: and a *spirituall* [n] *King* and *Priest*, to offer vp [o] *spirituall sacrifices* to God *by Iesus Christ*.

4. God *spareth* him, as a *man spareth his owne sonne, that seueth him*. And this sparing consists,

In

f Rom. 4. 8, 25.
Rom. 8. 1, 2.
g Rom. 4. 5, 19.
h 2 Cor. 5. 19.
i Rom. 8. 33, 34.
k Act. 16. 18. Eph. 2. 2.
l Ioh. 20 7. Rom. 8. 26.
m Ro. 8. 17.
n Apoc. 10.
o 1 Pet. 2. 5. Mal. 3. 17.

1 Not taking notice of euery fault, but *bearing* with his infirmities, *Exod.* 34.6,7. A louing *Father* will not caſt his *child* out of dores in his ſickneſſe.

2 Not making his *puniſhment* when he is *chaſtened*, as great as his *deſerts*, Pſal. 103. 10.

3 *Chaſtening* him *moderately*, when he ſeeth that he will not by any other meanes bee reclaimed, 2. *Sam.* 7.14,15. 1. *Cor.* 21.13.

4 *Graciouſly accepted* his *endeauour*, notwithſtanding the imperfection of his obedience; and ſo preferring the *willingneſſe* of his minde, before the *worthineſſe* of his worke, 2. *Cor.* 8. 12.

5 Turning the curſes

which hee deserued, to *crosses*, and fatherly *corrections*; yea all [a] things, all [b] *calamities* of this life, [c] death it self, [d] yea, his very *sinnes*, vnto his good.

5. God giues him his *Holy Spirit*, which

1 [e] *Sanctifieth* him by degrees throughout: [f] so that hee doth more and more *die* to sin, and *liue* to righteousnesse.

2 *Assures* him of his [g] *adoption*, and that he is by *Grace* the Childe of God.

3 *Encourageth* him to come with [h] *boldnes*, and *confidence*, into the presence of God.

4 *Moueth* him without *feare*, to say vnto him, *Abba Father*.

5 *Powreth* into his *hart* the gift of *sanctified prai-*

6. Pe-

[a] Rom. 8. 28. Psal. 89. 31, 33. Psal. 119. 97. Heb. 12. 10. 2 Cor. 12. 7.
[c] 1 Cor. 3. 22. & 15. 54, 55. Heb. 2. 14, 15.
[d] Luke 22. 31, 32. Psal. 51. 13, 14. Rom. 5. 20, 21.
[e] 1 Thess. 5. 23.
[f] Rom. 8. 9, 10.
[g] Rom. 8. 16.
[h] Heb. 4. 15. Eph. 5. 12. Gal. 4. 16. Rom. 8. 15, 16. Zach. 12. 12.

6. *Perſwadeth* him, that both he and his *prayers* are accepted and heard of God for Chriſt his Mediators ſake. Rom.8.16, 27.

7 Fils him with
1 *Peace* of conſcience. Rom.5.1. and 14.17.
2 *Ioy* in the Holy Ghoſt: in compariſon wherof, all *Earthly Ioyes* ſeeme *vile* and *vaine* vnto him. Rom.5.3. and 14.17.

6. He hath a *recouery* of his *ſoueraignty ouer the creatures*, which hee loſt by *Adams* fall: & from thence free [b] liberty of vſing all things which God hath not [c] *reſtrained*, ſo that hee may vſe them with good *conſcience*. For to all things in Heauen and Earth, hee hath [d] *ſure* [e] *title* in this life: and hee ſhall haue the plenary and peaceable *f poſſeſſion* of them in the life to come. Hence it is

[a] Pſ.8.5,&c. Heb.2.7,8.
[b] 1 Cor.9.1. Rom.14.14. 1 Tim.4.2, &c.
[c] 1 Cor.9. 19.21.
[d] 1 Cor.3. 21,23. Heb.2.7.
[e] 2 Cor.3.23 Mat.25.34
[f] 1 Pet 14

is, that all *Reprobates* are but vsurpers of all that they possesse, and haue no g*place of their* owne but *Hell.*

g Act. 1. 25.

7. Hee hath the *assurance* of Gods *Fatherly* care and protection, day and night ouer him; which care consisteth in three things.

1 In *prouiding* all things *necessarie* for his *Soule* and *Body*, concerning this life, and that which is to come: so that hee shall be sure euer, either to haue *enough*: or patience to be *content* with that he hath.

Mat 6. 23.
2 Cor. 12. 14.
Psal. 23.
Psal. 34. 9, 10.

2 In that God giues his Holy *Angels* as *Ministers*, a charge, to attend vpon him alwayes for his *good*: yea, in danger, to *pitch their tents about him for his safety*, where-euer hee be. Yea, Gods *protection* shall de-

Heb. 1. 14.
Psal. 134. 7.
Psal. 91. 11.

fend

fend him as a *clond by day, and as a pillar of fire by night*: and his prouidence *shall hedge him from the power of the Diuell.* Isa. 4. 3. Iob 1. 10.

3 In that *The eyes of the Lords are vpon him, and his eares continually open to see his state*, and to heare his complaint, and in his good time, to deliuer him out of all his troubles. Psal. 34. 15. Gen. 7. 1. Psal. 33. 19.

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life: Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends *Death* as his *Messenger*, for the *regenerated man*, he meetes him *halfe* the way to Heauen: for

for his [a] *conuersation*, and [b] *affection* is there before him. *Death* is neither *strange*, nor *fearefull* vnto him. Not *strange*, becauſe he [c] *dyed daily*: not *fearefull*, becauſe whileſt he *liued*, he was *dead*; and his life was [d] *hid in Chriſt with God*. To *die* vnto him therefore, is nothing elſe in *effect*, but to [e] *reſt from his labour* in this world, to goe [f] home to his [g] *Fathers houſe*, vnto the [h] *City of the liuing God, the heauenly Ieruſalem, to an innumerable company of Angels, to the generall aſſembly and Church of the firſt borne, to God the Iudge of all: and to the Spirits of iuſt men made perfect, and to Ieſus the Mediatour of the New Teſtament*. Whileſt his Body is ſick, his Minde is ſound: for, God [i] *maketh all his bed in his ſickneſſe*, and ſtrengtheneth him with faith and patience, vpon his bed of ſorrow. And when hee beginnes to enter into

[a] Phil. 3. 20.
[b] Col. 3. 2.
[c] 1 Cor. 23. 31.
[d] Col. 3. 3.
[e] Apoc. 14.
[f] 2 Cor. 5. 6.
[g] Ioh. 14. 1.
[h] Heb. 12. 22, &c.
[i] Pſal. 41. 3.

into the way *of all the world*; he giueth (like [m] *Iacob*, *Moſes*, and *Ioſhua*) to his Children and friends, godly exhortations and counſels, to ſerue the true God, to worſhip him truely all the dayes of their life. His *bleſſed* ſoule breatheth nothing but *bleſſings*, and ſuch ſpeeches as ſauour *a ſanctified ſpirit*. As his *outward* man *decayeth*, ſo his *inward* man *increaſeth*, and waxeth ſtronger. When the *ſpeech* of his tongue *faultreth*, the *ſighes* of his heart *ſpeake lowder* vnto *GOD*: when the ſight of the *Eyes* faileth, the *holy Ghoſt* illuminates him inwardly with abundance of *ſpirituall light*. His ſoule feareth not, [n] but *is bold to goe out of the body, and to dwell with her Lord*. Hee ſighed out with [o] *Paul*, *Cupio diſſolui: I deſire to be diſſolued; and to be with Chriſt*. And with [p] *Dauid*, *As the Hart panteth after the water-brookes: ſo panteth my ſoule after thee*

[m] Gen. 49.

[n] 2 Cor. 5. 8.

[o] Phil. 4. 23.

[p] Pſal. 42. 2.

thee, O God: My soule thirsteth for God, for the liuing God: when shall I come and appeare before God? Hee prayeth with the *Saints*, q *How long, O Lord, which art holy and true?* r *Come, Lord Iesus, come quickely.* And when the s *appointed time* of his dissolution is come, knowing that he goeth to his t *Father* and *Redeemer* in the peace of a good conscience, and the assured *persvvasion* of the forgiuenes of all his sins, in the *blood of the Lambe*, hee sings with blessed old *Simon*, his u *Nunc dimittis: Lord, now lettest thou thy Seruant depart in peace, &c.* and *surrenders* vp his soule, as it were, with his *owne hands*, *into the hands of his heauenly Father*, saying with *Dauid*: x *Into thy hands, O Father, I commend my soule; for thou hast redeemed mee, O Lord, thou God of truth.* And saying with *Stephen*, y *Lord Iesus, receiue my spirit*; He no soo-

q Apo.6.10.
r Apoc.22.20.
s Iob 14.5.
t Psal.31.5.
u Luk.22.29.
Psal.3.7.
Isa.57.2.
x Psal.31.5.
y Act.7.59.

ner

ner *yeelds vp* his ſacred Ghoſt, but *immediatly* the [1] *holy Angels*, who attended vpon him from his *birth*, vnto his *death*, [2] carry and accompany his *ſoule* into *Heauen*, as they did the Soule of *Lazarus* into *Abrahams boſome*, [b] which is the Kingdome of Heauen, whither onely *good Angels* and *good workes* doe accompany the Soule: the one to *deliuer* their [c] *charge*, the other to *receiue* their [d] *reward*.

The *Bodie* in conuenient time, as the ſanctified [e] *Temple* of the *Holy Ghoſt*, the [f] *members of Chriſt*, nouriſhed by his *bodie*, the [g] *price* of the *blood* of the *Sonne of God*, is by his fellow brethren reuerently laid to ſleepe in his *graue*, as in the bed of *Chriſt*, in an aſſured hope to [i] *awake in the Reſurrection of the iuſt*, at the laſt day, to be partaker with the Soule, of life and glory euerlaſting. And in this reſpect not onely the *ſoules*,

[1] Mar.18.10. Acts 12.15. and 27.25.
[a] Luk.26.22
[b] Mat.8.11. Luk.13.28. Acts 15.10, 11. Eph.1.10. Heb.11.9,10, 16. and 12. 22,23.
Luk.19.9. and 9.31.
[c] Pſa.91.11 Heb.1.14.
[d] Apoc. 14. 13.& 22.12.
[e] 1 Cor.6.15
[f] Mat 26.6.
[g] 1 Cor.6.10. 1 Pet.1.19.
[h] 1 The.4.14 Acts 7.6. & 8.3.
[i] Dan.12.2. Ioh.5.28,29 Luk 14.14. 1 Thel.4. 16,17. Apo. 14.15.

ſoules, but the very *bodies* of the faithfull alſo are termed *bleſſed*.

Thus farre the *bleſſedneſſe* of the ſoule and body of the Regenerated man *in death*. Now let vs ſee the *bleſſedneſſe* of his ſoule and body after *death*.

3. *Meditations of the bleſſed eſtate of the Regenerated man after death.*

THis ſtate hath three degrees:

1. From the day of *Death*, to the *Reſurrection*.

2. From the *Reſurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which laſts *eternally*.

As ſoone as euer the *Regenerated man* hath yeelded vp his Soule vnto *Chriſt*, the holy *Angels* take her into their cuſtody, and *immediately* [a] *carry* her into *Heauen*: and there preſent her

[a] Luke 16. 22.

er [b] before *Christ*, where she is rowned with a [c] *Crowne of righ-eousnesse*, and *glory*; not which hee hath deserued by her good workes, but which *God* hath promised of his free goodnesse to all those, who of loue, haue in his life vnfainedly serued him, nd sought his glory.

Oh, what a ioy will it be to hy *Soule!* which was wont to ee but *misery and sinners*, now o behold the *face* of the *God of lory?* yea, to see Christ well-omming thee, as soone as thou rt presented before *him* by the oly *Angels*, with an *Euge bone rue! Well done, and well-come od and faithfull seruant, &c. ter into thy Masters ioy.* And hat ioy will this be, to be-old *thousands thousands of herubins, Seraphins, Angels, hrones, Dominions, Principali-s, Powers*: All the *holy Patri-ches, Priests, Prophets, Apo-les, Martyrs, Professors*: and all the

b Heb. 1. 14. nd 12. 14.
c 2 Tim. 4. 8.
Apoc. 2. 10.
(Pet. 5.

Col. 1. 6.
Eph. 1. 21.

the *soules* of thy *Friends*, *Parents*, *Husbands*, *Wiues*, *Children*, and the rest of Gods *Saints*, who departed before thee in the true Faith of Christ; standing before *Gods Throne* in blisse and glory? if the *Queene* of *Sheba*, beholding the glory and attendance giuen to *Salomon*, as it were *rauished* therewith, brake out and said, *Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisedome*: How shall thy *soule* be rauished to see herselfe by grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to heare all the *treasures* of his Diuine *wisedome*! How shalt thou reioyce to see so many *thousand thousands* well-comming thee into their heauenly society! for as they all reioyced at thy *conuersion*; so will they now bee much *more ioyfull* to behold thy *Coronation*;

1 King. 10.

Luke 15.

tion; and to see thee receiue
y *Crowne*, which was laid up
r thee against thy *comming*.
or there the *Crown* of *Martyr-*
me shall be put on the head
a *Martyr*, who for Christs
ospels sake indured torments:
e *Crowne of Virginity* on the
ad of a *Virgin*, which subdu-
Concupiscence: the Crowne
Piety and Chastity on the
ad of them, who sincerely
ofessed Christ, and kept their
edlocke-bed vndefiled: the
owne of good works on the
od *Almes-giuers* head, who
erally releeued the *poore*: the
owne of incorruptible glory on
head of those Pastors, who
their preaching and good ex-
ple, haue conuerted soules
m the corruption of sinne,
glorifie God in holinesse of
. Who can *sufficiently* ex-
se the reioycing of this
uenly Company, to see thee
s *crowned* with glory, *aray-*
ed

1 Tim. 4. 8.

Apoc. 7. 9.

ed with the shining Robe of righteousnesse; and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there bee, that thou hast *escaped* all the miseries of the World, the *snares of* the Diuell, the paines of hell, and *obtained* with them thy eternall *rest* and *happinesse?* for there euery one ioyeth as much in another happinesse, as in his owne, because he shall see him as much loued of God, as himselfe. Yea, they haue as many distinct *ioyes*, as they haue *compartners* of their *ioy*. And in this ioyfull and blessed state, the *Soule* re-
Apoc. 7. 9. steth with *Christ* in Heauen till the *Resurrection*: when also the *number* of her fellow-seruants and Brethren be fulfilled, which the *Lord* tearmeth but a *little season*.

The *second degree* of ma blessednesse after death, is fro the *Resurrection*, to the *pro-*

nouncing

nouncing of the full *Sentence*: For at the last day,

1. The *Elementary Heauens*, Earth, and all things therein, shall be [a] *dissolued* and *purified with fire*. [a] 2 Pet. 3. 10, 12, 13.

2. At the [b] sound of the *last Trumpet* or *voice of Christ* the *Archangel*, the *very same bodies* which the *Elect* had *before* (though turned to dust and earth) shall rise againe. And in the same *instant*, euery mans soule shall re-enter into his *owne body*, by *vertue* of the Resurrection of Christ their head, and be made aliue, and rise out of their graues, as if they did but *awake* out of their *beds*. And howsoeuer *Tyrants* bemangled their bodies, *in pieces*, or consumed them to *ashes*: yet shall the *Elect* finde it true at that day, that *not a haire of their head is perished*. [b] 1 Cor. 15. 52. 1 Thes. 4. 16. Iohn 5. 28. Ezek. 37. Rom. 8. 11. Rom. 5. 17. 1 Cor. 16. 22. Phil. 3. 10, 11. 2 Thess. 4. 17. Mat. 19. 30.

3. They shall come forth out of their *graues*, like so many

Iosephs

Ioſephs out of *Priſon*: or *Daniels* out of the *Lions dens*; or *Ionahs out of the Whales belly*.

4. All the bodies of the *Elect* being thus made *aliue*, ſhall ariſe in that † *perfection* of *nature*, whereunto they ſhould haue attained by their *naturall temperament*, if no *impediment* had hindred: and in that *vigor of age*, that a perfect man is at, about three and thirty yeeres old, each in their * *proper ſexe*. Whereunto *Diuines* thinke the *Apoſtle* alludeth, when he ſaith: § *Till wee all come vnto a perfect man, vnto the meaſure of the age* (or ſtature) *of the fulneſſe of Chriſt*. Whatſoeuer imperfection was before in the body, (as *blindneſſe, lameneſſe, crookedneſſe*) ſhall then be done away. *Iacob* ſhall not *halt*, nor *Iſaac* be *blind*, nor *Lea bleare-eied*, nor *Mephiboſheth* be *lame*: for if *Dauid* would not haue the *blinde* and *lame* to come into his *houſe*, much

Dan. 4. 12.
1 Theſ. 4. 14
† *Par eſt poteſtas Dei ad inſtituendos, & reſtituendos homines.* Anathegor. Plal. 65. 20.
* Tertul. *de Reſurrect. c.* 6. Hier. *Epi.* 27. & 61. Aug. *li.* 22. *de Civit. Dei cap.* 17. & *omnes Theologi in* 4. *Sent. diſt.* 44 *Ita communiter creditur Theologi in* 4. *Sent. diſt.* 44.
Vide Aug. *de Civit. Dei lib.* 22. *c.* 15. & 16.

much leſſe will Chriſt haue *blindneſſe and lameneſſe* to dwell in his heauenly Habitation. *Chriſt* made all the *Blind* to ſee, the *Dumbe* to ſpeake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to ſeeke his *grace* on earth: much more will he heale all their *imperfections*, whom he will admit to his *glory in heauen*. *Among thoſe Tribes, there is not one feeble: but the Lame man ſhall leape as an Hart, and the dumbe mans tongue ſhall ſing.* And it is very probable, that ſeeing God created our *firſt parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *ſtature*; the ἀναπλασις or *new creation* from death, ſhall every way be *more perfect*, then the πλασις, or *firſt frame* of Man, from which hee fell into the ſtate of the *dead*. Neither is it ſtrange, that *Infancy* being *imperfection*, and *old age corruption*, can well ſtand with the ſtate

Pſal. 103. 37.
Iſa. 35. 5.

of a *perfect glorified* body.

5 The *bodies* of the *Elect* being thus raised, shall haue foure most excellent and supernaturall *qualities*. For:

1 Cor. 15. 43.

1. They shall bee raised in *power*, wherby they shal for euer be freed from all *wants* and *weaknesses*, and *inabled* to continue, without the use of *meat*, *drinke*, *sleepe*, and other former helpes.

1 Cor. 15. 41
Isay 65. 20.
Aug. Ensh. cap. 90.
Matt. 13. 43.
Dan. 2. 3.
Luke 9. 31.
Zach 9. 16.
1 Thes. 4. 17

2. In *incorruption*, whereby they shall neuer be *subiect* to any manner of *imperfections*, *blemish*, *sickenesse*, or *death*.

3. In *glory*, whereby their *bodies* shal *shine* as *bright as the sun in the firmamẽt* and which being made *transparent*, *their soules* shall *shine* thorow, farre more *glorious* then their bodies. Three *glimpses* of which *glory* were seene,

First,

Exo.34.27. Matth.17. Acts 6.15.

Firſt, in *Moſes face*: Secondly, in the *transfiguration*: Thirdly, in *Stephens countenance*. Three *inſtances* and *aſſurances* of the *glorification* of our bodies, at that *glorious* Day. Then ſhall *Dauid* lay aſide his *Shepheards weed*, and put on the *robe* of the Kings Sonne *Ieſus*, not *Ionathans*. Then euery true *Mordecai* (who mourned vnder the *Sackcloth* of this corrupt *fleſh*) ſhall bee arayed with the Kings *Royall apparell*, and haue the *Crowne-royall* ſet vpon his head, that all the world may ſee; *how it ſhall be done to him, whom the King of Kings delighteth to honour*. If now the riſing of one *Sunne* makes the morning ſo glorious, how glorious ſhall that *Day* be, when innumerable *millions* of *millions* of bodies of

1 Sam.18.4

Heſt.6.4.

Saints and *Angels* ſhall appeare more glorious then the *brightnes* of the *Sun!* the *Body* of *Chriſt* in glory ſurpaſſing all.

4 In *Agility*, whereby our bodies ſhall be able to *aſcend*, and *to meete the Lord at his glorious comming in the ayre*, as *Eagles flying vnto their bleſſed carkaſſe*. To this agilitie of the Saints glorious bodies, the Prophet alludes, ſaying, *They ſhall renew their ſtrength: they ſhall mount vp with wings as Eagles: they ſhall run, and not be weary, they ſhal walke, and not faint.* And to this ſtate may that ſaying of *wiſedome* be referred: *In the time of their viſion they ſhall ſhine, and run to and fro, as ſparkes among the ſtubble.*

And in reſpect of theſe foure

Vbi volet ſpiritus, ibi erit & corpus, Auguſt. Mat.24.28.

Iſa.40.31. Wiſd.3.7. 1 Cor.5.46.

Spiritualia poſt reſurrectionem erunt corpora non quia corpora eſſe deſiſtant, ſed quia ſpiritu viuificante, ſubſiſtunt. Aug.lib.13. de ciuit. Dei.cap.23.

foure *qualities*, *Paul* calleth the raiſed bodies of the Elect, *Spirituall*: for they ſhall be ſpirituall in *qualities*, but the ſame ſtill in *ſubſtance*.

And howſoeuer *ſinne* and *corruption* make a man in this ſtate of *mortality*, *lower* then *Angels*: yet ſurely, when God ſhall thus *crowne him with glory and honour*, I cannot ſee how man ſhall be any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* alſo, in reſpect of his Soule; yea, more then this: they ſhall haue alſo a ſpirituall body, *faſhioned like unto the glorious body* of the Lord Ieſus Chriſt; in whom mans *nature* is exalted by a *perſonall vnion*, into the *glory* of the *Godhead*, and indiuiduall ſociety of the bleſſed *Trinity*: An honour which he neuer vouchſafed *Angels*. And in this reſpect man hath a prerogative *aboue* them;

Pſal.8.5.

Phil.3.21.

Heb.2.16.

Heb. 1. 14. Pſal. 91. 11.

Nay, they are but *ſpirits* appointed to be *Miniſters* vnto the *Elect*: and as many of them who at the firſt diſdained this office, & would not keepe their firſt ſtanding, were for their pride hurled into hell. This leſſeneth not the *dignity of Angels*, but extols the greatneſſe of Gods *loue* to *Mankind*.

Iudg. ver. 6. 2 Pet. 2. 4.

But as for all the *Elect*, who at the ſecond, and ſudden comming of Chriſt, ſhall be found *quicke* and *liuing*: the * fire that ſhall burne vp the corruption of the world, & the works therein, ſhall in a [a] *moment*, in the *twinkling of an eye*, ouertake them as it [b] finds them: either *grinding* in the *Mill* of prouiſion, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe; and ſo (burning vp their droſſe and corruption,) of mortall, make them *immortall* bodies: and this *change* ſhall be vnto them in ſtead of *death*.

* 1 Per. 3. 10, 11, 12.

[a] 1 Cor. 15. 51.

[b] Luk. 17. 34.

The

Then shall the Soule with joyfulnesse greet her *Body*, saying: Oh well met againe, my *deare sister*! How sweet is thy voyce! how comely is thy countenance, hauing lien hid so long in the clifts of the rockes, and in the secret places of the graue! Thou art indeed an habitation fit, not onely for me to dwell in; but such as the *Holy Ghost* thinkes meete to reside in, as his *Temple* for euer. The *Winter* of our *afflictions* is now past: the storme of our misery is blowne ouer, and gone. The *Bodies* of our *Elect* Brethren appeare more *glorious*, then the *Lilly-flowers* on the earth: the time of singing *Halleluiah* is come; & the voyce of the *trumpet* is heard in the Land. Thou hast beene my *Yoke-fellow* in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospels sake; now shall wee enter together

The Elect Soules *Apostrophe* to her body, at her first meeting in the Resurrection. Can. 2. 14.

into our *Masters ioy*. As thou hast borne with me the Crosse, so shalt thou now weare with me the Crowne. As thou hast with me *sowed* plenteously in *teares*, so shalt thou *reape* with me aboundantly in *ioy*. *O blessed*, aye *blessed* be that God! who (when yonder *reprobates* spent their whole time in *pride*, *fleshly lust*, *eating*, *drinking*, and *prophane vanities*) gaue vs grace to ioyne together, in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiuing the Holy *Communion*, releeving the *poore*; exercising (in all humility) the works of Piety *to God*, and walking *conscionably* in the duties of our calling towards *men*. Thou shalt anon heare *no mention* of thy *sins*, for they are *remitted* and *covered*: but euery *good worke*, which thou hast done for the Lords sake, shall be rehearsed and rewarded.

Psa. 23. 1.

Cheer;

Cheere vp thy heart, for thy *Iudge* is *flesh* of thy *flesh*, and *bone* of thy *bone*. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs *that the day of our Redemption is come*, and to conuey vs in the clouds, to meete our Redeemer in the Aire. Loe, they are at hand. *Arise therefore, my Doue my Loue, my faire one, and come away.* And so like *Roes*, or young *Harts*, they runne with *Angels* towards *Christ*, ouer the trembling Mountaines of *Bether*.

Dan. 9. 21, &c.

Luk. 21. 28.

Can. 2. 1, 3. Vers. 17.

6. Both quicke and dead, being thus *reuiued* and *glorified*, shall forthwith (by the *Ministery of Gods* Holy *Angels*) bee gathered from all the quarters and parts of the world, & *caught vp together in the Clouds, to meete the Lord in the Aire*, & so shall come with him, as a part of his glorious traine, to *iudge Reprobate and euill angels*. The

Luk. 7. 34, 35, 36.

1 Thes. 4. 17.

1 Cor. 6. 1, 3

twelue Apoſtles ſhall ſit vpon *twelue Thrones* (next *Chriſt*) to iudge the twelue *Tribes*, (who refuſed to heare the Goſpell preached by their Miniſtery.)

1 Cor. 6. 2, 3. And all the *Saints* (in *honor* and *order*) ſhall ſtand next vnto thē, as *Iudges* alſo, to iudge the euill *angels*, and *earthly-minded men*. And as euery of them receiued *grace* in this life, to bee more *zealous* of his *glory*, and more *faithfull* in his *Seruice*, then others: ſo ſhall their *glory* and *reward* bee greater then others in that Day.

Apo. 22. 12.

Rom. 26. 2.
2 Cor. 9. 6.
Iohn 14. 4.

The place whither they ſhall be gathered vnto Chriſt, and where Chriſt ſhall ſit in Iudgement, ſhall be in the *Aire*, ouer the *Valley of Iehoſaphat*, by Mount *Oliuet*, neere vnto *Ieruſalē*, Eaſtward frō the Tēple, as it is probable for foure reaſons.

1 Theſ. 4, 17
Ioel. 3. 1, 2, &c.

1 Becauſe the holy *Scripture* ſeemes to *intimate* ſo much in plaine words: *I will gather*

Vers. 11. 12.

all Nations into the valley of Iehoſaphat, and plead with them there. Cauſe thy mighty ones to come downe, O Lord: let the Heathen be wakened, and come vp to the valley of Iehoſaphat: for there will I ſit to iudge all the Heathen round about. Iehoſaphat ſignifieth, *The Lord will iudge.* And this valley was ſo called from the great victory which the Lord gaue * *Iehoſaphat* & his people ouer the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which victory was a type of the *finall victory*, which Chriſt, the ſupreme *Iudge*, ſhall giue his *Elect*, ouer all their enemies in *that place*, at the laſt Day, as all the Iewes interpret it. See *Zac.* 14.4,5. *Pſal.* 51. 1,2,&c. all agreeing, that the place ſhall bee *thereabouts*.

2. Becauſe thatas Chriſt was *thereabouts* crucified, and put to open ſhame: ſo ouer that place,

* 2 Chr. 20, 29.

* Neere this valley was Mount Moriah, where Abraham ſacrificed Iſaac Gen. 22. Iacob ſaw Angels aſcending and deſcending on a ladder, Gen. 28. The Angel put vp his ſword, and fire from heauen burnt the Sacrifice in Araunahs floore. 2 Sam. 24. Salomon builded the Teple, 2. Chro. 3. 1. Chriſt preached the Goſpel, ſuffered his paſſion, & entred into his glory, Carth. in Gen. 28.

place, his glorious Throne ſhould be erected in the *Aire*, when he ſhall appeare in *Iudgement*, to manifeſt his *Maieſty* and glory. For it is meete that *Chriſt* ſhould in *that place* iudge the world with righteous iudgment, where he himſelfe was *vniuſtly* iudged and condemned.

3. Becauſe that ſeeing the *Angels* ſhall bee ſent *to gather together the Elect, from the foure winds, from one end of Heauen, to the other*: It is moſt probable, that the *place whither* they ſhall be gathered to, ſhall be neere *Ieruſalem*, and the *Valley of Iehoſaphat*: which * *Coſmographers* deſcribe to bee in the *midſt* of the ſuperficies of the earth. If the *termini à quibus*, bee the foure parts of the World: the *terminus ad quem*, muſt be about the Center.

4. Becauſe the *Angels* told the Diſciples, that as they ſaw *Chriſt* aſcend from *Mount Oli-*

uet

The Sea beyond Iordan towards Tyrus, cutteth the middeſt of the world. And *Ezech.* ſaith of Ieruſalem, *In medio gentium poſui eam.* That from *Sion*, as from a center, the Law ſhould bee publiſhed to all nations, and there all nations ſhal be iudged according to the Law, Rom. 2. 12. Act 1. 11. Richardus *de villa noua* Thom. in 1. *Se. Di.* 47. 48. Mat. 25. 31. Iude v. 14.

uet; which is ouer the *Valley* of *Iehoſaphat*: ſo he ſhall in *like manner* come downe from heauen. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*.

Apoc.20. 11,12.

5. Laſtly, when Chriſt is ſet in his glorious *Throne*, and all the *many thouſands* of his *Saints* and *Angels*, ſhining more bright then ſo many Sunnes in glory, ſitting about him: and the body of *Chriſt*, in glory and brightnes ſurpaſſing them all: (The Reprobates being ſeparate, and remaining *beneath* vpon the Earth: for the right hand ſignifieth a *bleſſed*, the left hand a *curſed* Eſtate) Chriſt will firſt pronounce the ſentence of *abſolution* and bliſſe vpon the elect. Firſt, becauſe hee will thereby encreaſe the *griefe* of the *reprobate*, that ſhall heare it. Secondly, to ſhew himſelfe more *prone* to *Mercy*, then to *Iudge-*

Mat.19.28. Hilar. in Cant.21. Anſelm. in Mat.cap.25 Pſal.145.9. Iſai.8.22. *Ad pœnas tardus Deus eſt, ad præmia velox.*

Iudgement. And thus from his *Throne* of *Maiesty* in the Ayre, hee ſhall (in the ſight and hearing of all the World) pronounce vnto his Elect, Matth.23.4. *Come yee bleſſed of my Father, inherit the Kingdome, prepared for you, from the beginning of the world: for, &c.*

Come ye) Here is our bleſſed *vnion* with Chriſt, and by *him*, with the whole *Trinity.*

Bleſſed) Heere is our abſolution from all ſinnes, and our plenary endowment with all *grace* and happineſſe.

Of my Father) Heere is the *Author*, from whom by *Chriſt*, proceeds our *felicity.*

Inherit) Heere is our *Adoption.*

The Kingdome) Behold our *Birth-right* and poſſeſſion.

Prepared) See Gods Fatherly care for his choſen.

From the foundation of the World) O the *free*, eternall, v n change-

changeable Election of God!

How much are those soules bound to loue God, who of his meere *good will* and pleasure, chose and loued them, before they *had done eyther good or euill?*

For, I was hungry, &c. O the *Goodnesse of Christ*, who takes notice of all the *good Workes* of his Children, to *reward them*! How great is his *loue* to poore Christians, who takes euery worke of mercy done to *them* for his sake, as if it had bin done to himselfe! *Come yee to me, in whom* yee *haue beleeued, before yee saw me*: and whom ye haue loued and sought for, with so much *deuotion*, and through so many *tribulations*. *Come now*, from labour to rest: from disgrace, to glory: from the iawes of death, to the ioyes of eternall *Life*. For my sake ye haue bin *railed* vpon, *reuiled*, and *cursed*: But now it shall appeare to all those

Rom. 9. 3.

Iohn 20. 29. 1 Pet. 1. 8.

Mat. 5. 11.

those curſed *Eſau's*, that you are the true *Iacobs*, that ſhall receiue your *Heauenly Fathers bleſſing*: and bleſſed ſhall you bee. Your *fathers*, *mothers*, and *neereſt kindred* forſooke, and caſt you off, for my *Truthes ſake*, which you maintained: but now *my father* will be unto you a *Father*, and you ſhall bee his *Sonnes* and *Daughters* for euer. You were caſt out of your *lands* and *liuings*, and *forſooke all for my ſake and the Goſpel*: But that it may appeare that you have not *loſt* your *gaine*, but *gained* by your *loſſe*: in ſtead of an *Earthly inheritance* and poſſeſſions, you ſhall poſſeſſe with me the inheritance of my Heauenly *Kingdome*, where you ſhall be for loue, *Sons*; for birth-right, *Heires*; for dignity, *Kings*: for holineſſe, *Prieſts*; and you may be bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father* prepa-

Pſal.27.10. Mark.19.29

Ioh.10.17. 2 Cor.6.10.

red

red, and kept it for you, euer since the *first foundation of the world was laid.*

Immediately after his Sentence of *absolution and benediction*, euery one receiueth his *Crowne*, which *Christ the righteous Iudge* puts vpon their heads, as the *reward* which he hath promised of his grace and mercy, vnto the *Faith* and *good workes* of all them that loued *that his appearing*. Then euery one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselues, shall with *one heart* and *voyce*, in an Heauenly sort and comfort, say; *Praise and Honour and glory and Power, and Thankes be vnto thee, O blessed Lambe, who sittest vpon the Throne, wast killed, and hast redeemed vs to God by thy blood, out of euery kindred and tongue, and people, and Nation, and hast made vs vnto*

2 Tim.4.8.
1 Pet.5.4.
Apoc.4.5.
Apoc.4.10.

vnto our God, Kings and Priests, to raigne with thee in thy Kingdome for euermore. Amen.

Then shall they sit in their *Thrones* and *order*, as *Iudges* of the *Reprobates*, and euill *angels*: by *approving*, and *giuing testimony* to the righteous sentence and iudgement of Christ, the *Supreme Iudge*.

1 Cor. 6. 1, 2, 3, &c. Mat. 19. 18.

After the pronouncing of the Reprobates sentence and condemnation, *Christ* will performe two solemne *Actions*.

1 *The presenting of all the Elect* vnto his Father. *Behold, O righteous Father, these are they whom thou gauest me, I haue kept them, and none of them is lost. I gaue them thy Word, and they beleeued it, and the World hated them, because they were not of the World, euen as I was not of the World. And now, Father, I will that those, whom thou hast giuen me, be with me where I am; that they may behold my glory, which thou*

Iohn 17. 12, 14, 23, 24.

Iohn. 12. 16.

thou haſt giuen me: and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou haſt ſent me, and that thou haſt loued them, as thou haſt loued me.

2 Chriſt ſhall deliuer vp the Kingdome to God, euen the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as he is *King*, *Prieſt*, *Prophet*, and *Supreme head* of the *Church*, he ſuppreſſed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of Grace* ouer his Church in this World *ceaſing*; he ſhall rule *immediately* as he is God, equall with the *Father*, and the *Holy Ghoſt*, in his *Kingdome* of *Glory* for euermore. Not that the dignity of his *Manhood* ſhall be any thing *diminiſhed*: but that the glory of his *Godhead* ſhall bee more manifeſted: 1 Cor. 15. 24.

feſted: ſo that as he is God, he ſhall from thenceforth, in *all fulneſſe*, without all externall meanes, rule all in all.

From this *Tribunall ſeate*, Chriſt ſhall ariſe, and with all his glorious company of *Elect Angels* and *Saints* hee ſhall goe vp *triumphantly* in order and array, vnto the *heauen* of heauens with ſuch a heauenly noiſe and Muſicke: that now may that ſong of *Dauid* be truly verified, *God is gone vp with a triumph, the Lord with the ſound of the Trumpets. Sing praiſes to God, ſing praiſes, ſing praiſes vnto our King, ſing praiſes: for God is the King of all the earth, he is greatly to be exalted.* And that marriage ſong of *Iohn*; *Let vs be glad and reioyce, and giue honour to him: for the Marriage of the Lambe is come, and his Wife hath made her ſelfe ready. Alleluiah; for the Lord God omnipotent reigneth.*

Pſal. 47. 5, 6.

The

The third and *last* degree of the blessed state of a *regenerate* man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man, *in Heaven, after he hath receiued his sentence of* Absolution, *before the Tribunall seate of Christ, at the last Day of Iudgement.*

HEre my Meditation *dazeleth*, and my pen falleth out of my hand: the *one* being not able to *conceiue*, nor the other to *describe* that most excellent blisse, and *eternall waight* of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enioy, from that time that they shall see receiued with Christ as ioynt

2 Cor.4.17. Rom.8.18.

Rom.8.17.

ioynt heires, into that euerlasting Kingdome of ioy.

Notwithstanding, wee may take a scantling thereof thus:

The Holy Scriptures set forth (to our capacity) the glory of our eternall and heauenly life after death, in foure respects.

1. Of the *Place*.
2. Of the *Obiect*.
3. Of the *Prerogatiues* of the Elect there.
4. Of the *effects* of those Prerogatiues.

1. *Of the Place.*

[a] 1 King. 8.
[b] 1 Cor. 12. 24.

THe place is the [a] *Heauen of heauens*, or the [b] *third Heauen*, called *Paradise*: whither *Christ* (in his humane nature) ascended *far aboue all visible Heauens*. *The Bridegromes Chamber*, which by the firmament, as by an azured curtaine spangled with glittering

Psal. 19. 5.
Mat. 25. 10.

starres,

arres, and glorious *planets*, is
id, that we cannot behold it
with these corruptible eyes of
esh. The *Holy Ghost* (framing
imselfe to our weakenesse) de-
cribes the glory of that place,
which no man can estimate, by
ch things as are most pre-
ious in the estimation of man:
nd therefore likeneth it to a
reat and a holy City, named
e *Heauenly Ierusalem*: Where
ely God, *and his people, (who*
e saued and written in the
ambes Booke) doe inhabit: all
ilt of pure gold, like vnto
eere glasse or Christall: the
lles of Iasper stone: the founda-
ns of the walles with twelue
nner of precious stones, hauing
elue gates, each built of one
rle; three gates towards each
the foure corners of the world:
d at each gate an Angel, (as
many Porters) *that no vn-*
ne thing should enter into it. It
oure-square, therefore perfect:
the

Apoc. 21. 2. &c.
Vers. 24. and 27.
Vers. 18.
Vers. 11.
Verse 19. 20
Verse 21.
Verse 13.
Verse 12.
Verse 27.
Verse 16.

the length, the breadth and height of it are equall, 12000. *furlongs euery way; therefore glorious and spacious: Thorow the middest of her streets euer runneth a pure Riuer of the water of life, as cleare as Christall, therefore wholesome. And of either side the Riuer, is the Tree of life, euer growing: which beares twelue manner of fruits, and giues fruit euery moneth: therefore fruitfull. And the leaues of the Tree is health to the Nations: therefore healthy.* There is therefore no place so glorious by *creation*, so beautifull with *delectation*, so rich in *possession*, so comfortable for *habitation*. For there the King, is Christ: the Law, is loue: the honor, verity: the peace, fellicity: the life, eternity. There is light without darkenesse: mirth, without sadnesse; health, without sicknesse; wealth, without want; credit, without disgrace; beauty, without

Apoc. 1. 1. 2.

our blemiſh; eaſe without labour; riches without ruſt; bleſſednesse without miſery; and conſolation that neuer knoweth end: How truely may we cry out (with *Dauid*) of this City? *Glorious things are ſpoken of thee, O thou City of God:* and yet all theſe things are ſpoken but according to the weakneſſe of our capacity. For heauen exceedeth all this in glory, *ſo farre as that no tõgue is able to expreſſe, nor heart of man to conceiue the glory thereof:* as witneſſeth *Paul* who was in it, and ſaw it. O let vs not then *dote* ſo much vpon theſe *woodden cottages* and houſes of *moulding* clay, which are but the Tents of vngodlineſſe; and habitations of ſinners! but let vs looke rather, and long for this *Heauenly City, whoſe builder and maker is GOD:* which he (*who is not aſhamed to be called our God*) *hath prepared for vs.*

Pſal. 87. 3.

2 Cor. 12. 4.
1 Cor. 2. 4.

Heb. 11. 10.

Heb. 11. 6.

2. *Of the Obiect.*

THe bliſſefull and glorious obiect of all *intellectuall* and *reaſonable* creatures in Heauen, is the *God-head, in Trinity of Perſons*: without which, there is neither *ioy*, nor *felicity*, but the very *fulneſſe of ioy* conſiſteth in enioying the ſame.

This *Obiect* wee ſhall enioy two wayes.

1. By a *Beatificall viſion* of *God.*

2. By poſſeſſing an *immediate communion* with this diuine nature.

The [a] *beatificall viſion of* God, is that onely, that can content the infinite mind of man. [b] For euery thing tendeth to his center, GOD is the center of the ſoule: therefore (like *Noahs Doue*) ſhee cannot reſt, nor ioy, till ſhe returne and enioy him.

[a] *Viſio Dei beatifica ſola eſt ſummum bonum noſtrum.* Aug. lib. de Trin. cap.

[b] *Feciſti nos domine ad te: inquietum igitur eſt cor noſtrum, donec requieſcat in te.* Aug. Conf. lib. 1. cap. 3, &c. Exod. 33. 13.

All

All that God beſtowed vpon *Moſes*, could not ſatisfie his minde, vnleſſe he might *ſee the face* of God. Therfore the *whole Church* prayeth ſo earneſtly: *God be mercifull vnto vs, and bleſſe vs, and cauſe his face to ſhine vpon vs.* When *Paul* once had ſeene this *bleſſed ſight*; he (euer after) counted all the riches and glory in the world (in reſpect of it) to be but *dung*: and all his life after was but a *ſighing* out (*cupio diſſolui*) *I deſire to be diſſolued, and to be with Christ.* And Chriſt praied for all his Elect in his laſt prayer, that they might obtaine *this bleſſed viſion*; *Father, I will that they which thou haſt giuen mee, be*: (where?) *euen where I am*: (to what end?) *that they may behold that my glory, &c.* If *Moſes* face did ſo ſhine, when he had beene with God but forty dayes, and ſeene but his *backe-parts*: How ſhall we ſhine, when we ſhall

Pſal. 67. 1. and 80. 1.

Phil. 3. 8, 11.

Phil. 1. 23.

Ioh. 17. 24.

Exod. 24. 29.

Exod. 33. 13.

1 Cor. 13. 12. 1 Cor. 3. 18. 1 Ioh. 3. 2.

see him *face to face* for euer? and *know him as we are knowne, and as he is?* Then shall the *soule* no longer be tearmed *Marah, bitternesse*, but *Naomi, beautifulnesse*, for the Lord shall turne her *short bitternesse*, to *eternall beauty* and *blessednesse*, *Ruth*, 1. 20.

The second meanes to enioy this obiect is, by hauing an *immunity*, and an *eternall communion* with God in Heauen. This wee haue, first, by being (as members of Christ) vnited to his *manhood*; and by the *manhood* personally vnited to the Word, we are vnited to him, as hee is God: and by his God-head to the *whole Trinity*. Reprobates at the last day shall see God (as a iust *Iudge*) to punish them: but (for lacke of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Diuels (when they saw

saw Christ) cryed out, *Quid nobis tecum? What haue we to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the *penitent soule* may boldly goe and say vnto *Christ* (as *Ruth* vnto *Boaz*) *Spread, O Christ, the wing of the garment of thy mercy ouer thine handmaide: for thou art my kinsman.* This Communion God promised *Abraham*, when he gaue him *himselfe* for his *great reward.* And Christ prayeth for his whole *Church* to obtaine it. This Communion Saint *Paul* expresseth in one word, saying: *that God shall be all in all vnto vs.* Indeed, God is *now* all in all vnto vs: but by meanes, and in a small measure. But in heauen, *God* himselfe immediately (in fulnesse of measure, without all meanes) will be vnto vs *all the good things*, that our soules and bodies can wish or desire. *Hee himselfe* will bee *saluation*,

Marke 5.7.

Ruth 3.9.

Gen. 15.1.

Ioh. 17.20,21

1 Cor. 15.28.

and ioy to our *ſoules*: *life* and *health* to our *bodies*: *beauty* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*: *perfume* to our *noſtrils*: *meate* to our *bellies*: *light* to our *vnderſtanding*: *contentment* to our *wils*; and *delight* to our *hearts*; and what can bee lacking, where God *himſelfe* will be the *ſoule of our ſoules?* Yea, all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmonie, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, hearbs, and all creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God. And *in him* we ſhall enioy them in a farre *more perfect* and bleſſed manner. Hee *himſelfe* will then ſupply their vſe: nay, the *beſt* creatures (which ſerue vs now) ſhall not haue the honor to ſerue vs then. There will be *no neede of the Sunne, nor of the Moone to ſhine in that City*: for the

Anima animæ erit Deus, Bern. *Non poteſt ſummus rerum conditor in ſe non habere, quæ rebus à ſe conditis dedit: quemadmodum ſol aſtris.* Hugo l. 4. de anima. cap. 15.

Apoc. 21. 23.

the glory, God doth light it. No more will there be any need, or vse of any *creature*, when we shall enioy the *Creator* himselfe.

When therefore we behold any thing that is *excellent* in any Creatures, let vs say to our selues: How much more *excellent* is he, who gaue them this *excellency!* When we behold the *wisedome* of men, who ouerrule creatures *stronger* than themselues; *out-runne* the Sunne and Moone in discourse, prescribing *many yeeres* before, in what course they shall be *eclipsed*: let vs say to our selues, how *admirable* is the *Wisedome* of God, who made men so wise! When we consider the *strength* of *Whales* and *Elephants*, the tempest of *Windes*, and terrour of *Thunder*; let vs say to our selues, How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty and fearfull

Seneca *de beneficijs, l. 2. cap. 19.*

Creatures! When wee taſte things that are delicately *ſweet*, let vs ſay to our ſelues, O how *ſweet* is that God, from whom *all* theſe creatures haue receiued this *ſweetneſſe!* When we behold the admirable *colours* which are in *Flowers*, and *Birds*, and the louely *beauty* of *Women*: let vs ſay, How *faire* is that God, that made theſe ſo faire!

And if our louing God hath thus prouided vs ſo many *excellent* delights, for our paſſage thorow this *Bochim*, or valley of teares; what are *thoſe* pleaſures which he hath prepared for vs, when we ſhall enter into the *Palace* of our *Maſters ioy?* How ſhall our ſoules bee there rauiſhed with the loue of ſo *louely* a God? So glorious is the *obiect* of heauenly *Saints*. So amiable is the *ſight* of our gracious *Sauiour*.

Iudg. 1. 5.

3. *Of*

3. *Of the Prerogatiues which the Elect shall enioy in Heauen.*

BY reason of this Communion with God, the *Elect* in Heauen shall haue foure super-excellent *prerogatiues.*

1. They shall haue the *Kingdome of Heauen* for their *inheritance*: and they shall be *free* Denizens of the *heauenly Ierusalem.* S. *Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heauenly Ierusalem, shall euer be freed from the whip of eternall torments. For this freedome was bought for vs, not with a *great summe of money*, but with the *precious* blood of the Sonne of God.

Math. 25.
1 Pet. 1. 4.
Eph. 2. 4.
Heb. 12. 22.
Acts 22. 26.
Acts 22. 28.
1 Pet. 1. 19.

2. They shall bee all *Kings*, and *Priests* (*Spirituall* Kings, to raigne with Christ, and to

Apoc 5. 20.
1 Pet. 2. 9.
Rom. 12. 10.

triumph ouer Sathan, the World, and Reprobates: and *ſpirituall* Prieſts, to offer vnto God the ſpirituall Sacrifice of *Praiſe & Thanksgiuing* for euermore. And therefore they are ſaid to weare both Crownes and Robes. Oh what a comfort is this *to poore Parents*, that haue many Children! If they breed them vp in the feare of God, to be true Chriſtians: then are they Parents to ſo many *Kings* and *Prieſts*.

1 Pet. 2. 5. Heb. 13. 5.

2. Their bodies ſhall *ſhine* as the brightneſſe of the *Sun* in the firmament: like the glorious Body of Chriſt, which ſhined *brighter* than the Sunne at noone, when it appeared to *Paul*. A glimpſe of which glorious brightneſſe appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*: yea, a *ſpirituall body*,

Mat. 13. 43. Phil. 3. 21. Acts 12. 6.

Luke 9. 13. Marke 9. 3. 1 Cor. 15. 43, 44.

body, not in *ſubſtance*, but in *quality*: preſerued by *ſpirituall* meanes, and hauing (as an *Angel*) agility to aſcend or deſcend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) ſhould thus ariſe in *glory*, like vnto the body of the *Sonne of God!* 1 Theſ. 4. 1.

4. Laſtly, they (together with all the holy Angels) *there* keepe (without any labour to diſtract them) a *perpetuall Sabbath*, to the glory, honour, and praiſe of the aye bleſſed *Trinity*, for the *creating*, *reedeeming*, and *ſanctifying* of the Church: and for his power, wiſedome, iuſtice, mercy, and goodnes, in the *gouernment* of Heauen and Earth. When thou heareſt a ſweete Conſort of *Muſicke*; meditate how happy thou ſhalt bee, when (with the Quire of heauenly *Angels* and *Saints*) thou ſhalt ſing a part in that ſpirituall *Alleluiah*, on

on that *eternall blessed* Sabbath, where there shall be such *variety* of pleasures, and *satiety* of ioyes; as neither know *tediousnesse* in doing, nor *end* in delighting.

4. *Of the effects of those Prerogatiues.*

From these Prerogatiues there will arise to the Elect in heauen, fiue notable effects.

1 Cor. 1. 10 *Aug. soliloq. cap. 36.*

Nihil notum in terra, nihil ignotum in cœlo.

THey shall *know* GOD, with a perfect *knowledge*, so farre as Creatures can possibly comprehend the *Creator*. For there we shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that we shall not need to learne (of the things which were *made*,) the knowledge of *him* by whom *all* things were made: The *excellentest*

lenteſt creatures in this life, are but as a *darke vaile*, drawne betwixt God and vs: but when this *vaile* ſhall be drawne aſide, then ſhall we ſee God *face to face*, and *know him, as wee are knowne.*

1 Cor. 13. 11. 2 Cor 3. 16. *Res veræ ſunt in mundo inviſibili, in mundo viſibili vmbræ rerum,* Herm.

We ſhall know the power of the *Father*, the wiſedome of the *Sonne*, the Grace of the *Holy Ghoſt*: and the indiuiſible nature of the bleſſed *Trinity*. And in him we ſhall know, not only *all our friends*, (who dyed in the faith of Chriſt) but alſo *all* the faithfull that *euer were*, or *ſhall be*. For,

1. Chriſt tels the Iewes, that they ſhall ſee *Abraham*, *Iſaac*, and *Iacob*, *and all the Prophets in the Kingdome of God*, therefore we ſhall know them. Luk. 13. 28.

2. *Adam* in his innocency knew *Eue* to bee *bone of his bone*, and *fleſh of his fleſh*, as ſoone as he awaked. Much more then ſhall wee know our kinred, when Gen. 2. 23.

when we ſhall awake *perfected* and *glorified* in the reſurrection.

3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City.* Mat.27.53.

4. *Peter, Iames,* and *Iohn,* knew *Moſes* and *Elias* in the transfiguration: how much more ſhall we know one another, when we ſhall be all glorified? Mat.17.4.

5. *Dives* knew *Lazarus* in *Abrahams boſome*: much more ſhall the Elect know one another in heauen. Luk.16.23.

6. *Chriſt* ſaith, that the twelue *Apoſtles* ſhall ſit vpon twelue *Thrones*, to iudge (at that day) the 12. *Tribes*: therefore they ſhall be knowne, and conſequently the reſt of the Saints. Mat.19.28. 1 Cor.6.2, 3. 1 Cor.13. 12.

7. *Paul* ſaith that at that day *wee ſhall know as we are knowne of God*: and *Auguſtine* (out of this place) comforteth a Widow, aſſuring her, that as *Auguſt. ad Italicam viduam. Epiſt.6.*

in

in this life, she saw her husband with *externall eyes*: so in the life to come, she should know *his heart, and what were all his thoughts and imaginations.* Then husbands and wiues, looke to your actions and thoughts: *For all shall be made manifest one day.* See 1. Cor. 4.5.

8. The faithfull in the Old Testament, are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines. Gen.25.35. 2 King.12.

9. *Loue neuer falleth away*: therfore knowledge, the *ground* thereof remaines in another life. 1 Cor.13.8.

10. Because the last day shall bee *a declaration of the iust iudgement of God:* when he shall reward *euery man according to his workes*: and if euery mans *workes* bee brought to light, much more the *worker*. And if wicked men shall account for euery *idle word*, much more shall the Rom.2.5. Apoc.21.12. Eccl. 12.14. Rom.2.16. Mat.12.36.

the idle *speakers* themselues be knowne. And if the *persons* be not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) *Euery man shall appeare, to account for the workes that hee hath done in his body, &c.* See *Wisedome*, Chapter 5. vers. 1. Though the respect of diuersities of degrees and callings in *Magistracy*, *Ministery*, and *Oeconomie* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as hee is *God* equall with the Father, and the holy Ghost.

1 Cor. 5. 10.

1 Cor. 15. 24, 28.

The greatest *knowledge* that men can attaine vnto in this *life*, comes as farre short of the *knowledge* which we shall haue in *heauen*, as the knowledge of a *childe* that cannot yet speake plaine, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be

1 Cor. 13. 11

bee Students of this *Vniuersity*. For all the *light* by which wee know any thing in this World, is nothing but the very *shadow of God*. But when we shal know God in heauen, we shall in him, know the *manner* of the worke of the *creation*, the *mysteries* of the worke of our *Redemption*: yea, so much knowledge as a *creature* can possibly conceiue and comprehend of the *Creator*, and his works. But whilest we are in this life, wee may say with *Iob*; *How little a portion heare we of him?* And assure our selues with *Syracides*, that, *There are hid yet greater things then these bee, and that we haue seene but a few of Gods workes.*

Lumen est vmbra Dei, & Deus est lumen luminis, Plato, Poli. 6.

Iob 26. 14.

Eccl. 43. 32.

2. They shall loue God with a *perfect* and *absolute loue*, as possibly a creature can doe. The manner of louing GOD, is to loue him for himselfe: the *measure*, is to loue him *without measure*,

1 Cor. 13. 12.

1610

measure. For in this life (*knowing God but in part*) wee *loue* him but in *part*: but when the Elect in heauen shall *fully* know God, then they will *perfectly* loue God. And for the infinite causes of loue (which they shall know to be in him) they shall be infinitely rauished with the loue of him.

Psal. 16. 11. Psal. 36. 8. 3. They shall be *filled* with all manner of *diuine pleasures*. *At thy right hand* (saith *Dauid*) *there are pleasures for euermore*. *Yea they shall drinke* (saith hee) *out of the River of pleasures*. For assoone as the soule is admitted into the *actuall fruition* of the *beatificall* essence of God: she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) *vnited together*, and at *once* presented vnto her in the sight of God. If any be in *loue*, there they shal inioy that which is *more amiable*: if any delight

in

in *faireneſſe*, the faireſt beauty is but a *duſty ſhadow* to that: he that delights in pleaſures, ſhall there finde infinite *varieties*, without either interruption of *griefe*, or diſtraction of *paine*: hee that loueth *Honour*, ſhall there enioy it, without the diſgrace of *cankered enuy*: he that loueth *treaſure*, ſhall there poſſeſſe it, and neuer be *beguiled* of it. There they ſhall haue *knowledge* voide of all *ignorance*: *health*, that no *ſickneſſe* ſhall impaire: and *life*, that no death can *determine*. In a word, looke how farre this *wide world* ſurpaſſeth for *light*, *pleaſures*, and *comfort*, the darke and narrow *wombe*, wherein thou waſt conceiued a *childe*: ſo much doth the *World to come* exceed in *ioyes*, *ſolace*, and *conſolation*, this *preſent* world. How *happy* then ſhall we bee, when this life is *changed*, and we thither *tranſlated*?

4. They ſhall be repleniſhed

shed with an *vnspeakeable* ioy.
Psal.16.11. *In thy presence* (saith *David*) is *the fulnesse of ioy*. And this ioy shall arise, *chiefly* from the *vision of God*: and partly from the sight of the holy *Angels*, and blessed *soules* of iust and perfect men who are in blisse and glory with him.

But especially from the blissfull sight of *Iesus the Mediatour*
Heb.12.24. of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of
1 Kin.1.40. our blisse and ioy. If the *Israelites in Ierusalem*, *so shouted for ioy*, *that the earth rang againe*, *to see* Salomon *crowned*; how shall the Elect reioyce in Heauen, to see *Christ* (the true *Salomon*) adorned with Glory?
Luke 1.44. If *Iohn Baptist* at his presence
Iohn 17.23. *did leape in his mothers wombe for ioy*, how shall we exalt for ioy, when he will be, not onely with vs, but *in* vs in Heauen? If the *Wise men* reioyced so great-

ly

y to find him, a *Babe lying in a manger*: how great shal the ioy of the *Elect* be, to see him sit (as King) in his *celestiall Throne*? If *Simeon* was so glad to see him an *infant* in the *Temple*, presented by the hands of the *Priest*; how great shall our ioy be, to see him a *King*, ruling all things at the *right hand of his Father*? If *Ioseph & Mary* were so ioyfull to finde him in the middest of the *Doctors*, in the *Temple*: how glad shal our soules be, to see him sitting as *Lord* among *Angels* in heauen? This is that ioy of our Master, which (as the Apostle saith) *the eye hath not seene, the eare hath not heard, nor the heart of man can cõceiue*: which because it cannot enter into vs, we shall enter it.

Mat. 2. 10.

Luk. 2. 18.

Luk. 2. 16.

Facilius dicere possumus quid ibi non sit, quã quid ibi sit. Aug. de sym. lib. 3.

1 Cor. 2. 9.

Mat. 25. 21.

5. Lastly, they shall enioy this blissefull and glorious estate *for euermore*. Therefore it is tearmed *euerlasting* life: and Christ saith, *that our ioy shall* no

Ioh. 16. 22.

no man take from vs. All other ioyes (be they neuer ſo great) haue an end. *Aſſuerus* Feaſt laſted an hundred and eighty dayes: but he, and it, and all his ioyes are gone. For mortall man to be *aſſumed* to heauenly glory, to be *aſſociated* to Angels, to be *ſatiated* with all delights and ioyes, (but for a time) were much; but to enioy them *for euer*, without intermiſſion of end, who can heare it, and not *admire it!* who can *muſe* of it, and not be *amazed* at it! All the Saints of Chriſt (as ſoone as they felt once but a true taſt of theſe eternall ioyes) counted all the *riches* and *pleaſures* of this life to be but [a] *loſſe* and *dung*, in reſpect of that. And therefore (with vnceſſant prayers, faſting, almes-deedes, teares, faith and good life) they laboured to aſcertaine themſelues to this eternall life: and (for the loue thereof) they wil-

Heſt. 1.3.

a Phil.3.8.

f willingly either ſold, or parted with all their earthly goods and poſſeſſions.

f Act 2.45.

Chriſt calleth all *Chriſtians Merchants*, *Luk.* 19. *and* eternall life, a precious *pearle*, which a wiſe Merchant will purchaſe, though it coſt him *all that hee hath*, *Math.* 13.

Alexander hearing the report of the great riches of the Eaſterne Countrey, diuided forthwith among his Captaines and ſouldiers, all his Kingdome of *Macedonia*: *Hephæſtion*, asking him what he meant in ſo doing? *Alexander* anſwered, that he preferred the riches of *India*, (wherof he hoped ſhortly to be Maſter) before all that his Father *Philip* left him in *Macedonia*. And ſhould not Chriſtians then prefer the eterall riches of heauen, ſo greatly renowned, (which they ſhall inioy ere long) before the corruptible traſh of the earth, which

Plutar. *Apoth. Regum.*

which last but for a season?

Abraham and *Sarah* left their *owne* countrey and possessions to [c] *looke for a city, whose builder and maker is God:* and therefore bought no land, but onely a place of buriall. *David* preferreth [d] *one day* in this place before a thousand else-where: yea, *to be a Doore-keeper in the house of GOD, rather then to dwell in the richest tabernacles of wickednesse. Elias* earnestly [e] besought the Lord to receiue his soule into his Kingdome, and went willingly, (though in [f] *a fiery chariot*) thither. *Paul* (hauing once seene Heauen) continually [g] *desired to be dissolued, that hee might bee with Christ. Peter* (hauing espied but a glimpse of that eternall glory in the Mount) wished, that he might dwell there all the dayes of his life; saying, [h] *Master, it is good for vs to be heere.* How much better doth *Peter* now

[c] Heb. 11. 10, 15, 16.

[d] Psal. 84. 10.

[e] 1 Reg. 19. 4.

[f] 2 Reg. 2. 15.

[g] Phil. 1. 23.

[h] Mat. 17. 4.

now thinke it to be in *Heauen* it ſelfe? *Chriſt* (a little before his death) prayeth his Father [i] *to receiue him into that excellent glory*. And the Apoſtle witneſſeth, that ([k] *for the ioy which was ſet before him*) *hee endured the Croſſe, and deſpiſed the ſhame*. If a man did but once ſee thoſe *ioyes* (if it were poſſible) he would endure an hundred *deaths*, to *enioy* that happineſſe but one day.

[i] Ioh. 17. 5.

[k] Heb. 12. 2.

Saint *Auguſtine* ſaith, that he would be content *to endure the torments of Hell, to gaine this ioy, rather then to loſe it*. *Ignatius* (*Pauls* Scholler) being threatned (as he was going to ſuffer) with the cruelty of torments, anſwered with great courage of Faith; *Fire, Gallowes, Beaſts, breaking of my bones, quartering of my members, bruſing of my body, all the torments of the Diuell together, let them come vpon me, ſo I may en-*

Serm. 31. de Sanctis.

Hier. *in Catalogo.* Iren. *lib. 5.* Valent.

ioy my Lord Ieſus, and his Kingdome. The like conſtancy ſhewed *Polycarpe*, who could not by any terrours of any kinde of death, be moued to *deny Chriſt* in the leaſt meaſure. With the like reſolution anſwered *Baſil* his perſecutors, when they would terrifie him with death; *I will neuer* (ſaith he) *feare death, which can doe no more then reſtore me to him that made me.* If *Ruth* left her owne Countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of Canaan (which was but a type of heauen) only vpon the fame which ſhe heard of the God of Iſrael, (though ſhe had no promiſe of any portion therin) how ſhouldeſt thou follow thy *Holy Mother* the Church, to goe vnto Chriſt into the heauenly Canaan; wherein God hath giuen thee an *eternall inheritance aſſured* by an holy Couenant, made

Euſeb. *lib.* 4. *cap.* 16.

Nazian. de *vita Baſil.*

Ruth. 1. 16.

in

in the word of God: *signed* with the blood of his Son; and *sealed* with his Spirit and Sacraments? This shall be thine *eternall happinesse* in the Kingdome of heauen, where thy life shall bee a communion with the blessed *Trinity*; thy ioy, the presence of the Lambe; thy *exercise*, singing; thy ditty, *Alleluiah*; thy *Consorts*, Saints and Angels; where *youth* flourisheth, that neuer waxeth *old*; *Beauty* lasteth, that neuer *fadeth*; *loue* aboundeth, that neuer *cooleth*; *wealth* continueth, that neuer *lacketh*; and *life* remaineth, that neuer *endeth*.

Meditations directing a Christian how to apply to himselfe without delay, the foresaid knowledge of God, and himselfe.

THou seest therefore, O *man*, how wretched and cursed thy state is, by corrup-

tion of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men vnto *Lyons*, *Beares*, *Bulls*, *Horses*, *Dogges*, and such like sauage creatures in their liues: it is certaine, that the condition of an *vnregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (beeing made but for mans vse) when he *dyeth*, endeth all his miseries with his *death*. But man (endued with a *reasonable*, and an *Immortall* Soule, made after *Gods Image*, to serue *God*, when he ends the miseries of this life, must *account* for all his misdeeds; and being to endure those miseries that *neuer* shall know *end*. No creature but man, is lyable to yeeld (at his death) an *account* for his life. The bruit creatures not hauing reason, shall not be required to make any *account*

for

for their deeds: and good *Angels*, though they haue *reaſon*, yet ſhall they yeeld no account, becauſe they haue no ſinne. And as for euill *angels*, they are without all hope, already condemned: ſo that they need not make any further accounts. *Man* onely in his death muſt be Gods accountant for his life.

On the other ſide, thou ſeeſt (*O Man*) how happy and bleſſed thy eſtate is, being truly reconciled vnto God in *Chriſt*; in that (through the reſtauration of *Gods Image*, and thy reſtitution into thy *Soueraignty* ouer other creatures) thou art in this life *little inferior* to the Angels; and ſhalt be in the life to come, equall to the Angels: Yea, (in reſpect of thy Name, exalted, by a *perſonall vnion*, to the *Sonne* of *God*, and by him, to the *glory* of the *Trinity*) *ſuperiour* of the Angels, a *Fellow-brother* with

Angels, in ſpirituall grace, and euerlaſting glory.

Thou haſt ſeene how glorious and perfect God is, and how that all thy chiefe bliſſe and happineſſe conſiſteth in hauing an eternall communion with his Maieſty.

Now therefore (O impenitent ſinner) in the bowels of *Chriſt Ieſus* I intreat thee; nay, I coniure thee, as thou tendreſt thy owne ſaluation, ſeriouſly to conſider with me, how falſe, how vaine, how vile are thoſe things, which will retaine, and chaine thee in this wretched and curſed eſtate, wherein thou liueſt; and doe hinder thee from the fauour of *God*, and the *hope* of eternall Life and happineſſe.

Med

Meditations on the hinderances which keep backe a sinner from the Practice of Piety.

THose *hinderances* are chiefly seuen.

I. *An ignorant mistake of the true meaning of certaine places of the Holy Scriptures, and some other chiefe grounds of Christian Religion.*

The *Scriptures* mistaken are these:

1. *Ezech.* 33. 14, 16. *At what time soeuer a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth: *That hee may repent when hee will.* It is true, whensoeuer a sinner doth repent, God will forgiue; but the Text saith not, that a sinner may repent whensoeuer he will, but when God will giue him *grace.* Many (saith the Scripture) when they *would* haue *repented,*

Heb. 12. 17. Luke 13. 24, 27.

pented, were *reiected*; and *could not repent, though they sought it carefully with teares*. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt haue grace to repent hereafter?

2. *Matth* 11. 26. *Come vnto me all you that labour, and are heauy laden, and I will giue you rest*. Hence the lewdest man collects, that *he may come vnto Christ when he list*. But he must know, that no man euer comes to Christ, but he who (as *Peter* saith) *hauing knowne the way of righteousnesse, hath escaped the pollutions of the World, through the knowledge of our Lord and Sauiour Iesus Christ*. To come vnto Christ, is to *repent* and *beleeue*. And this no man can doe, except his heauenly Father *draweth* him by his *grace*.

2 Pet. 2. 20, 21.

Isa. 1. 18. Ioh. 6. 35. Ioh. 6. 44.

3. *Rom.* 8. 1. *There is no condemnation to them which are in Christ Iesus*. True; but they

are such, *who walke not after the flesh,* (as thou doest) *but after the Spirit,* which thou diddest neuer yet resolue to doe.

4. 1. *Tim.* 1. 15. *Christ Iesus came into the world to saue Sinners, &c.* True: but such sinners, who like *Paul,* are conuerted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *grace of God which bringeth salvation vnto all men, teacheth vs, that denying vngodlines and worldly lusts, wee should liue soberly, righteously, and godly in this present world.* Tit. 2. 11, 12.

5. *Prou.* 24. 26. *A iust man falleth seuen times in a day, and riseth, &c.* (*In a day*) is not in the *Text*: Which meanes not falling into sin, but falling into trouble, which his malicious *Enemy* plots against the iust: and from which God deliuers him. Psal. 34. 14. And though it meant falling in and rising out of sinne; what is

this to thee; whose falls all men may see euery day: but neither *God*, nor *man*, can at any time see thy *rising againe* by repentance.

5. *Isa.* 64. 6. *All our righteousnesse are as filthy rags.* Hence the carnall Christian gathers, That seeing the *best workes* of the *best Saints* are no better; then his are good enough; and therefore hee needes not much grieue, that his deuotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the *Regenerate*: as, feruent prayers in the name of God: charitable *almes* from the bowels of mercy: suffering in the Gospels defence, the spoile of goods, and spilling of *blood*: and such works, which *Paul* cals the *fruits of the spirit*; But the Prophet making an humble confession in the name of the *Iewish Church*, when she had falne from God to Idolatry, acknowledgeth, that

Gal. 5. 22.

whilest

whileſt they were by their filthy ſins ſeparated from God, as *Lepers* are by their infected ſores, and polluted cloathes, from men; their *chiefeſt righteouſneſſe* could not bee but abominable in his ſight. And though our beſt workes (compared with Chriſts *righteouſneſſe*) are no better then *vncleane ragges*: yet in *Gods* acceptation for *Chriſts* ſake, they are called [a] *white rayment*; yea, [b] *pure fine linnen and ſhining*, farre vnlike thy [c] *Leopards* ſpots, and [d] *filthy* garment.

[a] Apoc. 3. 8.
[b] Apo. 19. 8.
[c] Ier. 13. 23.
[d] Zeph. 3. 4.

7. *Iam.* 3. 2. *In many things we ſinne all.* True, but *Gods* children ſinne not in all *things*, as thou doeſt; without either *bridling* their luſts, or mortifying their corruptions. And though the *reliques* of ſinne remaine in the deareſt children of God; that they had need daily to cry, *Our Father which art in Heauen, forgiue vs our treſpaſſes:*

a 1610.

Gal. 1. 15. Rom. 5. 8. Ioh. 9. 31.

passes: Yet in the [a] *New Testament*, none are properly called *Sinners*, but the *vnregenerate*: but the *Regenerate*, in respect of their zealous endeauour to serue God in vnfained holinesse, are euery where called *Saints*. Insomuch, that Saint *Iohn* saith, that *whosoeuer is borne of God,*

1 Ioh. 3. 9. 1 Ioh. 5. 18.

sinneth not; that is, liueth not in wilfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceiue not thy selfe with the name of a Christian: whosoeuer liueth in any *customary grosse sinne*, he liueth not in the state of *Grace*. *Let therefore* (saith *Paul*) *euery one that*

2 Tim. 2. 19

nameth the Name of Christ, depart from iniquity. The *Regenerate* sinne, but vpon *frailty*, they *repent*, and God doth pardon:

1 Ioh. 5. 16.

therefore they *sinne not to death*. The *Reprobate* sinne *maliciously, sinfully*, and *delight* therein; so that by their good will, sin shall leaue them, before they will

leaue

leaue it. They will not repent, and God will not pardon. Therfore their ſins are *mortall*, (ſaith Saint *Iohn*) or rather *immortall*, as ſaith Saint *Paul*, *Rom.* 2.5. It is no excuſe therefore to ſay, We are all *Sinners*: True Chriſtians (thou ſeeſt) are all *Saints*. Ibid.

8. *Luk.* 23.43. *The theefe conuerted* at the laſt gaſpe, was receiued to *Paradiſe*. What then? If I may haue but time to ſay, when I am dying, *Lord, haue mercy voon me*, I ſhall likewiſe be ſaued. But what if thou ſhalt not? And yet *many in that day ſhall ſay, Lord, Lord*, and *the Lord will not know them*. The theefe was ſaued, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, leſt truſting to late Repentance at thy *laſt end* on Earth, thou be not driuen to repent too late, without end, in Hell. Mat. 7.22, 23.

9. 1. *Iohn* 1. *The bloud of Ieſus*

ſus Chriſt cleanſeth vs from all ſinne. And 1. *Ioh.* 2. 1. *If any man ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the righteous, &c.* Oh comfortable! But heare what S. *Iohn* ſaith in the ſame place: *My little children, theſe things write I vnto you, that ye ſin not.* If therefore thou leaueſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. *Rom.* 5. 20. *Where ſinne aboundeth, Grace did abound much more.* Oh ſweete! But heare what Paul addeth: *What ſhall we ſay then? ſhall we continue in ſinne, that grace may abound? God forbid. How ſhall we that are dead to ſin, liue any longer therein? Rom.* 6. 1, 2. This place teacheth vs not to preſume: but that we ſhould not deſpaire. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The

The grounds of Religion mistaken are:

I. From the Doctrine of *Iustification* by faith onely, a carnall Christian gathereth; *That good workes are not necessary.* He commends others, that doe good workes; but he perswades himselfe, that he shall be saued by his *Faith*, without doing any such matter. But hee should know, that though good works are not necessary to *Iustification*: yet they are necessary to *salvation*: for *we are Gods workemanship, created in Christ Iesus vnto good workes, which God hath predestinated that wee should walk in them.* Whosoeuer therefore (in yeeres of *discretion*) bringeth not forth good works after he is *called*, he cannot be saued: neither was he euer predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward euery man according to his workes.* Christ respects

Eph. 2. 10.

Fulk. Rhem. Test. Annot. in Eph. 2. 12

Rom. 2. 6. 2 Cor. 9. 6. Apoc. 22. 12

Apoc. 2. 3.

ſpects in the *Angels* of the 7. Churches nothing but their works, & at the laſt day he will giue the heauenly inheritance onely to them who haue done *good workes:*[a] in feeding the *hungry*, clothing the *naked*, &c. At that day, [b] *Righteouſneſſe* ſhall weare the Crowne. No righteouſneſſe, no Crowne. No good works (according to a mans talent) no reward from God: vnleſſe it be [c] *vengeance*. To be rich in good workes, is the ſureſt foundation of our *aſſurance*[d] to obtaine *eternall life*. For good workes are the true fruits of a true *faith*; which apprehendeth *Chriſt*, and his obedience, vnto Saluation. And no other Faith [e] *auaileth in Chriſt, but that which worketh by loue*: And (but in the *act* of *Iuſtification*) that Faith which *onely iuſtifieth*, is [f] neuer *onely*, but euer accompanied with good workes: as the *Tree* with his *fruites*, the *Sunne* with

a Mat. 15.

b 2 Tim. 4. 8.

c Rom. 2. 8.

d 1 Tim. 6. 19

e Gal. 5. 6.

f *Fides ſola, non eſt ſola. Fides ſola iuſtificat, vt oculus ſolus videt.*

with his *light*, the *Fire* with his *heat*, and *Water* with his *moysture*. And the *Faith* which doth not iustifie her selfe by good workes before men, is but f *a dead Faith*, which will neuer iustifie a mans soule before God. But a iustifying Faith g *purifieth the heart*, and h *sanctifieth* the whole man throughout.

II. From the Doctrine of Gods *eternall* i *Predestination*, and vnchangeable *Decree*, hee gathereth, *that if he be predestinated to be saued, he cannot but be saued; if to bee damned, no meanes can doe any good.* Therefore all workes of Piety are but in vaine. But he should learne, *that God hath predestinated to the meanes, as well as to the end.* Whom therfore God hath predestinated to be saued, which is the k end, he hath likewise predestinated to be first *called, iustified, and made conformable to the Image of his Sonne*, which is

f Iam. 2.26.

g Acts 15. 9.
h Act.16.18.
1 Thes.5.23.

i Mat.25.34
Eph 1.4.
Eccl.3.14.

k 1 Pet.1.16

is the [c] *meanes*. And they (saith [d] *Peter*) *who are elect vnto salvation, are also elect vnto the sanctification of the Spirit.* If therefore vpon thy calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in leauing sinne, and liuing a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to euerlasting saluation. If otherwise, blame not *Gods Predestination*, but thine owne sinne and rebellion. Doe thou but returne vnto God, and God will graciously receiue thee, as the Father did the prodigall Sonne; and by thy conuersion, it shall appeare, both to [e] Angels, and [f] men; that thou diddest belong to his Election. If thou wilt not; why should God saue thee.

III. When a carnall Chri-

[c] Rom. 8. 29,30. Ioan 15.16. [d] 1 Pet. 1.2. *Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inueneris, certus esto, te esse electum.*

[e] Luk. 15.10 [f] Verse 24.

stian

stian heares, *that a man hath not free-will vnto good*, he looseth the *reines* to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicately* making God the Author of sin, in suffering man to run into this necessity. But he should know, that God gaue *Adam free-will*, to stand in his [a] integrity, if he would; but *man* abusing his free-will, lost both *himselfe* and *it*. Since the Fall, *Man*, in his *state* of *corruption*, hath free-will to euill, but not to *good*: for, in this state, [b] *we are not* (saith the Apostle) *sufficient to thinke a good thought*. And God is not bound to restore vs, what we lost so wretchedly, and make no more care to recouer againe. But, as soone as a man is regenerated, the *Grace of God freeth his will vnto good*, so that he doth all the good things hee doth, with a free-will: for so the Apostle

Magnas homo liberi arbitrij vires, cum cõderetur, accepit, sed eas peccando amisit. Aug *de spir. & lit. c.* 1. Eccl. 7. 29. Eccl. 15. 14.

Homo male vtens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. Aug. *Ench. ad* Lau. *c.* 30.

b 2 Cor. 3. 5.

Per lapsum arbitrij libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.

stle saith, that [c] *God of his owne good pleasure, worketh both the will, and the deed in vs, who* (as the Apostle expoundeth) [d] *cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* And in this state, *euery true Christian* hath free-will; and as he increaseth in *grace*, so doth his will in *freedome*: for [e] *when the Sonne shall make vs free, then shall wee be free indeed*: and, [f] *Where the Spirit of the Lord is, there is liberty*: for the Holy Spirit drawes their minds, not by *Coaction*, but by the *Cords of Loue*, *Cant.* 1.4. by *illuminating* their minds to know the truth; by *changing* their hearts, to *loue* the knowne truth; and by *enabling* euery one of them (according to the measure of grace which he hath receiued) to doe the good which he loueth. But thou wilt not vse the freedome of thy will, so farre as God hath freed

[c] Phil. 2. 12, 13. *Acti agimus* The will is passiue, in receiuing the first grace, afterward actiue in all goodnesse.

[d] 2 Cor. 7. 1.

[e] Ioh. 8. 36. *Liberum arbitrium, non nisi gratia Dei efficitur liberū*, Aug. *ad Col. c.* 37.

[f] 2 Co. 3. 17.

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem. Aug. *de grat.*

freed it: for thou doeſt many times *wilfully* (againſt Gods Law, to the hazzard of thy ſoule) that, which if the *Kings* Law forbad, vnder the penalty of *death*, or loſſe of thy *Worldly ſtate* thou *wouldeſt not doe*: Make not therefore thy want of *free-will* vnto good, to be ſo much the cauſe of thy ſin, as thy want of a louing heart to ſerue thy heauenly *Father*.

IIII. When the naturall man heares, *that no man (ſince the Fall) is able to fulfill the Law of God, and to keepe all his Commandements*: He boldly preſumes to ſin as others doe, he contents himſelfe with a few good thoughts: and if he be not altogether as bad as the *worſt*, he concludes, that he is as truely regenerate as the beſt. And euery voluntary refuſall of doing *good*, or withſtanding euill, hee counts the *impoſſibility* of the *Law*. But he ſhould learne,

learne, that though (since the *Fall*) no man but Christ, who was both *God and Man*, did, or can perfectly fulfill the *whole Law*: yet euery true Christian, as soone as hee is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *absolute perfection*. Thus (with *Dauid*) they [g] *apply their hearts to fulfill Gods Commandements alwayes vnto the end*. And when the [h] *Spirit of grace*, which was promised to be more *abundantly powred forth vnder the Gospel*, *helpeth* them in their *good endeauours*, and *assisteth* them, to doe what hee *commands* them to doe. And in so doing, God accepteth their [i] *good will and endeauour*, in stead of *perfect* fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for vs, whatsoeuer wanteth in *our obedience*. And in this respect S. *Iohn* saith, that [k] *Gods*

[g] Psal. 119. 112.

[h] Ioel 2. 28, 29. Zach. 12. 19. *Quod iubet iuuat.* Aug.

[i] 2 Cor. 8. 12.

[k] 1 Ioh. 5. 5.

Com-

Commandements are not bur-
henous. And l Saint Paul saith, I
m able to doe all things through
he helpe of him that strengthneth
ee. And Zachary and Eliza-
eth are said m to walke in all the
Commandements of the Lord,
ithout reproofe. Heereupon
Christ n commends to his Dis-
ples, the care of keeping his
Commandements, as the truest
stimony of our loue vnto
im. So farre therefore doth a
an loue Christ, as he makes
nscience to walke in his Com-
ndements: and the more vn-
Christ is our loue, the lesse wil
r paines seeme in keeping his
w. The Lawes curse (which
der the Olde Testament was
terrible) is vnder the New,
y the death of Christ) abo-
ed to the regenerate. The ri-
which made it so vnpossi-
to our nature before, is now
he New borne, so mollified
he Spirit, that it seems facill

and

l Phil. 4. 14.

m Luk. 1. 16.

n Ioh. 15. 10

and *easie*. The Apostles indeed pressed on the *unconuerted* Iewes and Gentiles, the *impossibility* of keeping the Law, by ability of *nature* corrupted. But when they haue to doe with *regenerated* Christians, they require to the *Law* (which is the *rule of righteousnesse*) *true* h*obedience, in word and deed*; th
Ro 15.18. i *mortifying of their members*
Col.3.5. Gal.5.24. k *crucifying of the flesh*, m
Ro.6.12,13 *the affections and lusts thereof*
1 Ro.6.4,5. l *resurrection to newnesse of life*
Rom.8.11. m *walking in the Spirit*, n *ouer*
m Gal.5.25. *comming of the World by faith*
n 1 Ioh.5.4. So that though *no* man can say as Christ, o *Which of you can re*
o Ioh.8.46. *buke me of sinne?* yet euery *regenerated* Christian can say of himselfe; Which of you can rebuke me, of being an *Adulterer*, *Whore-monger*, *Swearer*, *Drunkard*, *Theefe*, *Vsurer*, *Oppressor*, *Proud*, *Malicious*, *Couetous*, *Prophaner of the holy Sabbath*, *a Lyer*, *a neglecter of God*

pu

publike ſeruice, and ſuch like groſſe ſinnes? elſe he is no true Chriſtian. When a man caſts off the *conſcience* of being ruled by *Gods Law*, then God [p] giues him ouer to be led by his owne luſts, the ſureſt ſigne of a reprobate ſenſe. Thus the law, which ſince the Fall, no man by his *owne naturall ability* can fulfill, is fulfilled *in truth* of euery regenerated Chriſtian, through the *gracious* aſſiſtance of [q] *Chriſts Holy Spirit*. And this *Spirit*, *God* will [r] giue to euery Chriſtian, that will pray for it, and incline his heart to keepe his Lawes.

V. When the vnregenerated man heares that God *delighteth more in the inward minde, than in the outward man*: Then he thinketh with himſelfe, that all *outward reuerence*, and profeſſion is but either ſuperſtitious or ſuperfluous. Hence it is that he ſeldome kneeleth in the Church: that he puts on

[p] Rom. 1. 24, 28.

[q] Rom. 8. 9, &c. Auguſtinus *optat vt* Pelagius *agnoſcat, poſſe legem præſtari per* gratiam Chriſti, & pacem *fore edicit.*

[r] Luk. 11. 13 Iam. 1. 5. *Deus magis delectatur affectu, quàm effectu*

his Hat in ſinging of *Pſalmes*, and the publike *Prayers:* which the prophane Varlot would not offer to doe, in the preſence of a Prince, or a Noble-man. And ſo that he keepe his minde vnto God, he thinkes he may *faſhion* himſelf (in other things) to the *World*. He diuides his thoughts, and giues ſo much to God, and ſo much to his owne *luſt*: yea, he will diuide with God the *Sabbath*, and will giue him almoſt the one halfe, and ſpend the other wholly in his owne pleaſures. But know, O carnall Man, that Almighty GOD will not be ſerued by halues, becauſe he hath created and redeemed the *whole Man*. And as God deteſts the ſeruice of the *outward Man*, without the *inward* heart, as *Hypocriſie*; ſo he counts the inward ſeruice without all *externall* reuerence, to be meere *prophanenes*. he requireth both in his wo-

ſhi

ſhip. In prayer therefore bow thy *knees*, in witnes of thy *Humiliation*: lift vp thine eyes, and thy hands, in teſtimony of thy *Confidence*: hang downe thy head, and ſmite thy breſt, in token of thy *Contrition*: but eſpecially call vpon God with a *ſincere heart*: ſerue him *holy*, Mat.6.1. ſerue him *wholly*, ſerue him *onely*, for God, and the *Prince* of this World, are two contrary *Maſters*: and therefore no man can poſſibly ſerue both.

VI. The vn-regenerated Chriſtian holds the *Hearing of the Goſpell preached, to be but an indifferent matter*, which he may vſe, or not vſe at his pleaſure: but whoſoeuer thou art that wilt be aſſured in thy heart that thou art one of Chriſts *Elect ſheepe*: thou muſt make a ſpeciall care and conſcience (if poſſibly thou canſt) to heare *Gods Word preached*: For, firſt, the preaching of the Goſpell is

the chiefe ordinary meanes which God hath appointed to conuert the ſoules of all that he hath * *predeſtinated to be ſaued:* therefore it is called [a] *the power of God vnto ſaluation, to euery one that beleeueth.* And where this Diuine Ordinance is not, [b] the *people periſh:* and whoſoeuer ſhall refuſe it, [c] *It ſhall be more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, then for thoſe people.* Secondly, the preaching of the Goſpell is the [d] *Standard or Enſigne of Chriſt;* to which all Souldiers and elect People muſt *aſſemble* themſelues. When this *Enſigne* is diſplayed, as vpon the *Lords Day*, he is none of Chriſts people, that [e] flocks not vnto it: neither ſhall any drop of the [f] *raine* of his *Grace* light on their ſoules. Thirdly, it is the *ordinary meanes*; by which the holy Ghoſt [g] begetteth Faith in our hearts, without

* Act.13.48
[a] Rom.1.16.
[b] Pro.29.18.
[c] Mat.10.22
[d] Iſay 11.12.
[e] Iſa.2.1,2,3
[f] Zac.14.17
[g] Ro.10.14.

g which we cannot please God. If the *hearing of Christs voice* be the chiefe marke of *Christs elect* h *sheepe*, and of the i *Bridegroomes* friend: then must it be a fearefull marke of a Reprobate k Goat, either to neglect or *contemne* to heare the preaching of the Gospell. Let no man thinke this Position foolish, for l *by this foolishnesse of preaching, it pleaseth God to saue them which beleeue.* Their state is therefore fearefull, who liue in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his meanes? m He (saith *Christ* of the Preachers of his Gospell) *That despiseth you, despiseth me.* n *He that is of God, heareth Gods Word: ye therefore heare them not, because yee are not of God.* Had not the o Israelites heard *Phineas* message, they had never wept. Had not the *Baptist* preached, the

g Heb. 11.6.

h Ioh. 10.27.
i Iohn 3.29.

k Heb. 2.3.
Iohn 8.47.

l 1 Cor. 1.21

m Luk. 10.16

n Ioh. 8.47.

o Iud. 2.1, &c.

Iewes had neuer [p] *mourned*. Had not they, who *crucified* Christ, heard *Peters* [q] *Sermons*, their hearts had neuer beene pricked. Had not the *Ninivites* heard *Ionas* [r] *preaching*, they had neuer *repented*; and if thou wilt not [s] *heare* and [t] *repent*, thou shalt neuer be saued.

[p] Luk. 7. 32, 33.
[q] Acts 2. 35.
[r] Ionas 3. 5.
[s] Pro. 28. 9.
[t] Luke 3. 5.

VII. The opinion, that the Sacraments are but *bare Signes and Seales of Gods promise and grace vnto vs*, doth not a little hinder *Piety*; whereas, indeed, they are Seales, as well of our *seruice* and *obedience* vnto God: which seruice, if we performe not vnto him, the Sacraments seale no *grace* vnto *vs*: But if we receiue them vpon the resolution, to be his *faithfull* and *penitent* Seruants, then the Sacraments doe not onely signifie and offer, but also *seale and exhibit* indeed the inward spirituall grace, which they outwardly promise and represent. And to

this

this end *Baptisme* is called the u *washing of Regeneration, and renewing of the Holy Ghost*, and the *Lords Suppsr*, x *The communion of the Body and Blood of Christ*. Were this truth beleeued, the holy Sacrament of the *Lords Supper* would be oftner, and with *greater reuerence receiued*.

u Tit. 3. 5.

x 1 Cor. 10. 16.

VIII. The last, and not the least *blocke*, whereat *Piety* stumbleth in the course of Religion, is, by adorning *Vices* with the names of *Vertues*: as to call drunken *carowsing*, Drinking of *Healths*: spilling innocent *blood*, *Valour*: *Gluttony*, *Hospitality*: *Couetousnes*, *Thriftinesse*: *Whoredome*, louing a *Mistresse*: *Simony*, *gratuity*: *Pride*, *Gracefulnesse*: *Dissembling*, *Complement*: Children of *Belial*, *good fellowes*: *Wrath*, *hastinesse*: *Ribauldry*, *Mirth*. So on the other side, to call *Sobriety*, in words and actions, *Hypocrisie*:

Almesdeeds, vain-glory: Deuotion, superstition: Zeale to religion, *Puritanisme: Humility, crouching:* scruple of *Conscience, precisenes, &c.* and whiles thus we call *Euill, good*; and *Good, euil*; *true Piety* is much hindered in her progresse. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some *speciall places* of Scripture, and *grounds* of Christian Religion.

The second hinderance of Piety.

2. *The euill example of great persons.* The *Practice of* whose prophane liues they prefer for their imitation, before the *Precepts* of Gods *Holy Word.* So that when they see the greatest men in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor conscience to heare *Sermons*, to receiue the Communion, nor to sanctifie the *Lords Sabbath*, *&c.* But to be *Swearers, Adul-*

terers, Carowsers, Oppressors, &c. Then they thinke, that the vsing of these holy Ordinances, are not matters of so great moment: for if they were; such great and wise men would not set so little by them. Hereupon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) rowe against the streame of impiety towards Heauen: they suffer themselues to bee carried with the multitude, downe-right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds: the holy Scriptures would teach them, that [a] *Not many wise men after the flesh, not many mighty, not many noble, are called, &c.* but that for the most part the [b] *poore receiue the Gospell*, and that *few rich men shall be saued.*

[a] 1 Cor. 1. 26

[b] Iohn 11. 5.

[c] Mat. 19. 23, 24.

And, *That howsoeuer many are called, yet the chosen are but few.* [d] Neither did the [d] multitude euer saue any from damnation. As God hath aduanced men in greatnesse aboue others: so doth God expect that they in *Religion* and *Piety*, should goe before others: otherwise, greatnes abused (in the time of their *Stewardship*) shall turne to their *greater condemnation*, in the day of their *accounts*. At what time *sinfull great* and mighty men, as well as the *poorest slaues, and bondmen*, shall wish, *that the Rockes and Mountaines shall fall vpon them; and hide them from the presence of the Iudge, and from his iust deserued wrath.* It will prooue but a miserable solace, to haue a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggrauate sinne, as in *Sodom*. Better it is there-

[d] Math. 22.

Potentes potenter cruciabuntur, Sap.

Apoc. 6. 15, 16, &c.

therefore with a few to be saued in the *Arke*, than with the *whole World*, to be *drowned* in the Flood. Walke with the few *godly*, in the Scriptures *narrow path* to Heauen: but *crowd* not with the *godlesse multitude*, in the *broad way* to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that Day exempt themselues from their owne most grieuous punishments. Math. 7. 31. Exod. 23. 2.

The third hinderance of Piety.

3. *The long escaping of deserued punishment* in this life. *Because sentence* (saith *Salomon*) *is not speedily executed against an euill worker, therefore the hearts of the Children of men are fully set in them to doe euill, not knowing that the bountifulnesse of God* h *leadeth them to repentance.* But when his patience is abused, & mans *sins* are ripened: his Eccl. 8. 11. *b* Rom. 2. 4. 2 Pet. 3. 10.

1 Sam 3.11. Ezc. 39.8.

his *Iustice* will at once both *begin, and make an end* of the sinner: and he will recompence the *slowneſſe* of his delay, with the *grieuouſneſſe* of his puniſhment. Though they were ſuffered to run on the skore all the daies of their life: yet they ſhall be ſure to pay the vtmoſt Farthing at the day of their death. And whilſt they ſuppoſe themſelues to be freed from iudgement; they are already ſmitten with the heauieſt of GODS Iudgements; [k] a heart that cannot repent. The Stone in the reines or bladder, is a grieuous paine that kills many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, wherof [l] *Nabal* died, and killeth millions of ſoules. They refuſe the tryall of *Chriſt* and his *Croſſe*: but they are *ſtoned* by hels Executioner, to eternall death.

[k] Rom. 2.5. ἀμετανόητον καρδίαν.

Cor pœnitere neſcium.

[l] 1 Sam. 25. 17.

Becauſe many Nobles and Gentlemen, are not ſmitté with

preſent

present Iudgement, for their outragious *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *Prophaning of the Sabbath*, and disgracefull neglect of *Gods Worship and Seruice*: they begin to doubt of diuine *Prouidence* and *Iustice*. Both which two *Eyes*, they would as willingly put out in God, as the *Philistims bored* out the *Eyes* of *Samson*. It is greatly therefore to be feared; lest they will prouoke the *Lord* to cry out against them, as *Samson* against the *Philistims*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *Prouidence* and *Iustice*. Leade me therefore to these chiefe Pillars, whereupon the Realme standeth: that I may pull the *Realme* vpon their heads, and be at once auenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but

Iud. 16. 21.

Iud. 26. 16, &c.

but becauſe he is ſo patient, therefore doe thou the rather repent.

The fourth hinderance of Piety.

4. *The Preſumption of Gods mercy*. For when men are iuſtly conuinced of their ſinnes, forthwith they betake themſelues to this Shield, *Chriſt is merciſull*: ſo that euery ſinner makes Chriſt the *Patrone* of his ſinne; as though he had come into the World, to bolſter ſinne; 1 Iohn 3. 3. and not to deſtroy the *workes of the Diuell*. Hereupon the carnall Chriſtian preſumeth, that though he continueth a while longer in his ſinne, God will not ſhorten his dayes. But what is this but to be an Implicite Atheiſt? Doubting, that eyther GOD ſeeth not his ſinnes, or if he doth, that he is not iuſt: for if he beleeueth that God is iuſt, how can he thinke that God, who

for

for sinne so seuerely punisheth others, can loue him, who still loueth to continue in sinne? True it is; Christ is mercifull. But to whom? onely to them that repent, *and turne from iniquity in Iacob.* But *if any man blesse himselfe in his heart: saying, I shall haue peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselues, when GOD pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God, for hee is very ready to forgiue.*

Isay 59.20. Deu. 29. 19.

Non delinquenti, sed peccata relinquenti cõdonat Deus.

Isay 55.7.

Despaire

1610a

Despaire is nothing so dangerous as Presumption. For we reade not in all the Scriptures, of aboue three or foure, whom *roaring* Despaire ouerthrew: But secure Presumption hath sent millions to perdition without any noise. As therefore the Damsels of *Israel* sang in their dances, *Saul hath kild his thousand, and David his tenne thousands*: so may I say, that *Despaire* of Gods mercy hath damned *thousands*, but the Presumption of Gods mercy hath damned *ten thousands*, and sent them quicke to Hell, where now they remaine in eternall torments without all helpe of ease, or hope of Redemption. God spared the *Thiefe*, but not his *Fellow*. God spared one, that no man might *despaire*: God spared but *one*, that no man should *presume*. Ioyfull assurance to a sinner that repents: no comfort to him that re-

Metuendum est ne te occidat spes, & cum maltum speres de misericordia, incidas in iudicium, Aug.

Luke 23. *Latronis exemplum non est exemplū imitationis, sed consolationis.*

remaines impenitent. God is infinite in mercy, but to them onely, who turne from their sinnes, to serue him in *holinesse: without which no man shall see the Lord, Heb.* 12.14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ* is a *Sauiour*, so *Moses* is an Accuser. Liue therefore, as though there were no *Gospel:* die as though there were no *Law.* Passe thy life, as though thou wert vnder the conduct of *Moses:* Depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be saued.

Iohn 5. 45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam, Aug.

The fifth hinderande of Piety.

5. *Euill Company*, commonly termed *Good fellowes:* but indeed, the Diuels chiefe instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods fauour

fauour to a ſinner, is, to giue him grace to forſake euill companions: ſuch, who wilfully continue in ſinne, contemne the meanes of their calling, gybing at the ſincerity of profeſſion in others, and ſhaming Chriſtian Religion by their owne prophane liues. They ſit in the ſeat
Pſal. 1. 1. of the Scorners. For, aſſoone as God admits a ſinner to bee one of his people, he bids him
Apoc. 18. 4. *come out of Babylon*. Euery lewd *company* is a *Babylon*. Out of which let euery childe of God either keepe himſelfe: or if he be in; thinke that hee heares his *Fathers voyce* ſounding in his eare, *Come out of Babylon, my Childe*.
Luk. 22. 62. As ſoone as Chriſt looked in mercy vpon *Peter*, he went out of the company that was in the high Prieſts Hall, and *wept bitterly* for his offence. *Dauid* vowing (vpon re-
Pſal. 6. 8. couery) a new life, ſaid: *Away from me, all you workers of iniquity*

quity, &c. As if it were vnpoſſible to become a *new* man, till he had ſhaken off all old ill companions. The trueſt proofe of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of *Piety*, and quellers of holy motions. Many a time is *poore Chriſt* (offering to be new borne in thee) thruſt into the *Stable*: when theſe lewd companions, by their *drinking*, *plaies*, and *ieaſts*, take vp all the beſt roomes in the *Inne* of thy heart. Oh, let not the company of earthly *ſinners* hinder thee from the ſociety of heauenly *Saints* and *Angels*. Luke 2.

The ſixth hinderance of Piety.

6. *A conceited feare, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to waxe too ſadde and penſiue*: whereas, indeed, none can better ioy; nor haue more cauſe to reioyce, then the pious and religious

religious Christian. For as soone as they are *iustified by faith, they haue peace with God*, than which there can be no greater ioy. Besides; they haue already the *Kingdome of Grace* descended into their hearts, as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of glory*. This *Kingdome of Grace* consists in 3. things. First, *Righteousnesse*; for hauing *Christs* righteousnesse to iustifie them before God, they endeauour to liue righteously before men. Secondly, *Peace*; for the peace of conscience inseparably followeth a righteous conuersation. Thirdly, *the ioy of the Holy Ghost*; which ioy is onely felt in the Peace of a good Conscience: and is so great, that it [a] *passeth all vnderstanding*. No *tongue* can expresse it, no *heart* can conceiue it, but onely he that feeles it. This is that *fulnesse of ioy*, which

Rom. 5. 2.

Rom. 14. 17.

a Phil. 4. 7.

Chri

[b] *Christ* promiſed his Diſciples, in the middeſt of their troubles *a ioy that no man could take from them.* The feeling of this Ioy, *Dauid* vpon his repentance begged ſo earneſtly at the hands of God: [c] *Reſtore me to the ioy of thy ſaluation.* And if the Angels in heauen [d] *reioyce* ſo much at the *conuerſion of a Sinner*: the ioy of a *Sinner conuerted* muſt needs be exceeding great in his owne heart. It is [e] *worldly ſorrow*, that ſnowes ſo timely vpon mens heads, and fills the furrowes of their hearts with the ſorrowes of death. The *godly ſorrow* of the godly (when God thinkes it meete to try them) cauſeth in them *Repentance not to be repented of*: for it doth but further their ſaluation. And in all ſuch tribulation, they ſhall be ſure to haue the *holy Ghoſt* to be their [f] *Comforter*: who will [g] make our *Conſolations to abound through Chriſt,*

[b] Ioh. 16. 24. Verſe 22.

[c] Pſa. 51. 12.

[d] Luk. 15. 7, 10.

[e] 2 Cor. 7. 10

[f] Iohn 14. 16, 17.

[g] 2 Cor. 1. 5.

Christ, as the sufferings of Christ shall abound in vs. But whilest a man liueth in impiery, he hath [h] *no peace*, saith *Esay*: his *laughter* is but madnesse, saith *Salomon*:) his *riches* are but [k] *clay*, saith *Abakuk*: nay, the *Apostle* esteemes them no better than [l] dung: (in comparison of the pious mans treasure) all his ioyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the Practice of Piety. Better it is to goe sickely (with *Lazarus*) to *Heauen*, then full of mirth and pleasure, with *Dines* to Hell. Better it is to mourne for a time with *men*, than to be tormented for euer with *Diuels*.

h Isa.57.21.
i Eccles.2.
k Abak.2.6.
l Phil.3.8.
Luke 6.25.

Fleres, si scires vnum tua tempora mensem: Rides, quum non sit forsitan vna dies Th. Morus.

The seuenth hinderance of Piety.

7. And lastly, *The hope of long life*: for, were it possible that a wicked liuer thought this yeere to be his last yeere: this moneth his last moneth: this weeke, his last

laſt weeke: but that he would change and amend his wicked life? No verily, he would vſe the beſt meanes to repent, and to become a new man. But as the rich man in the Goſpell promiſed himſelfe *many yeeres to liue in eaſe, mirth and fulneſſe*; when he had not one night to liue longer: ſo, many wicked Epicures falſely promiſe themſelues the age of *many yeeres*, when the thred of their life is already almoſt drawne out to an end. So *Ieremy* aſcribes the cauſe of the Iewes ſins and calamities to this, that *ſhe remembred not her laſt end*. Luk. 12. 19, 20. Lam. 1. 9.

The longeſt ſpace betwixt a mans comming by the wombe and going by the *graue*, is but *ſhort*: for, *Man that is borne of a woman, hath but a ſhort time to liue*. He hath but a *few dayes*, and thoſe full of nothing, but *troubles*. And, except the *practice of Piety*; how much better Iob 14. 1.

ter is the ſtate of the child that yeſterday was *baptized*, and to-day is buried, than *Methuſalems*, who liued nine hundred ſixty nine yeeres, and then died; of the two, happier the *Babe*, becauſe he had leſſe *ſinne*, and fewer *ſorrowes*. And what now remaines of both, but *a bare remembrance*? What truſt ſhould a man repoſe in long life; ſeeing the whole life of man is nothing but a lingring death? ſo that as the Apoſtle proteſts, *a man dyeth daily*.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum creſcimus, vita decreſcit. Viues.

1 Cor. 15. 31

Harke in thine eare, O ſecure fellow; thy life is but a puffe of breath in thy noſtrils, truſt not to it. Thy *Soule* dwels in a houſe of clay, that will fall, ere it be long; as may appeare by the *dimneſſe* of thy *Eyes*, the *deafeneſſe* of thy *Eares*, the *wrinckles* in thy *Cheekes*, the *rottennesſe* of thy *Teeth*, the *weakenes* of thy *Sinewes*, the *trembling* of thy *Hands*, the *Kalender*

Iſay 2. 22.

th

thy *bones*, the *shortnesse* of thy *sleepe*, and euery *gray haire*, as so many *Summoners*, bids thee prepare for thy *long home*. Come, let vs in the meane while walke to thy Fathers coffin; breake open the lidde: see here, how that *Corruption is thy Father*, *and the Worme thy Mother and Sister*: seest thou how these are? so must thou be e're long, Foole! thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places; *Death* in the meane-while waiteth for thee. Iob 17.14.

The whole life of man (saue what is spent in Gods seruice) is but a foolery: for a man liues *forty yeeres*, before he knowes himselfe to be a *foole!* and by that time hee *seeth* his *folly*, his *life is finished*. *Homo est fatuus, vsque ad 40. annum, deinde vbi agnouit, se esse fatuum, vita cōsumpta est.* Luther.

Harke (*Husbandman*) before thou seest many more *crops* of *harueſt*, thy selfe shall be *ripe*: and *Death* will cut thee downe

with his *ſickle*. Harke (*Tradeſman*) ere many *ſixe moneths* goe ouer, thy *laſt moneth* will come on: after which thou ſhalt trace away, and trade no longer. Harke (moſt *graue Iudge*) within a *few Termes*, the terme of thy *life* approacheth; wherein thou ſhalt ceaſe to *iudge others*, and goe *thy ſelfe* to be iudged. Harke (*O man of God*) that goeſt to the Pulpit; preach this Sermon, as it were the laſt that thou ſhouldeſt make to thy people. Harke (*Noble-man*) lay aſide the high conceit of thy *Honour*; *death*, ere it be long, [c] will lay thy *honour* in the duſt; and make thee as baſe as the earth, that thou treadeſt vnder thy feet. Harke (*thou that now readeſt this Booke*) aſſure thy ſelfe ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others ſhall reade the truth of this leſſon vpon thy *bare skull*, which now

[c] *Mors Sceptra ligonibus æquat.*

now thou readeſt in this *little Booke*. How ſoone I know not, but this I am ſure of: that [a] *thy time is appointed*, *thy* [b] *moneths are determined*, *thy* [c] *dayes are numbred*, & thy very [d] *laſt houre is limited*; beyond which, thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*, ſhall alight at thy doore: and (notwithſtanding all thy *Wealth*, the *Honour*, and the *teares of thy deareſt friends* (will carry thee away *bound hand and foote*, as his priſoner, and keepe thy body vnder a *Loade of Earth*, vntill that day come, wherein thou muſt be brought forth, to [g] *receiue according to the things which thou haſt done in that body*, *whether it bee good or euill*. Oh, let not then the *falſe hope* of an vncertaine long life, hinder thee from becomming a *preſent practizer* of Religious Piety. God [h] offereth grace to *day*, but

[a] Iob 14.14
[b] Iob 14.15.
[c] Pſa.90.12. Dan.5.26. *Stat ſua cuique dies*, Virg.
[d] Iob 13.1. & 11.9.
[e] Iob 17.23.
[f] Apoc.6.8.
[g] 2Cor.5.10
[h] Pſal. 95. Heb. 3. *Pœnitenti veniam ſpoſpondit, ſed viuendi in craſtinum non ſpoſpondit*, Chri.

who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitency*, ere euer they could attaine to the time they set for their repentance. The *longer* a man runs in a *disease*, the *harder* it is to be cured, for custome of sinne, breeds hardnes of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

Nemo tam diuos habuit fauentes, crastinum vt possit sibi polliceri, Senec. Heb. 3. 13.

A *wise man* being to goe a farre and foule iourney, will not lay the heauiest burthen vpon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger vnder it? Is it wisedome for him that is to saile a long and dangerous voyage,

voyage, to lye playing and sleeping, whilest the *winde* serueth, and the *Sea* is calme; the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather *tempestuous*, the Sea *raging*, the Ship *rotten*, the Pilot *sicke*, and the Saylors *languishing*? Therefore, *O sinfull Soule*, begin now thy conuersion to GOD, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those [a] *yeeres* draw nigh, when as thou shalt say, *I haue no pleasure in them.* God euer required in his seruice, the [b] *first borne*; and the [c] *first fruites*; and those to be offered vnto him without delay. So iust [d] *Abel* offered vnto God his *firstlings*, and *fattest Lambes*: and reason good that the *best Lord* should bee *first*, and *best* serued. All Gods seruants should therefore [e] *remember to serue their Creator*

a Eccl. 12.

b Exo. 13. 2.
c Exo. 22. 29

d Gen. 4. 4.

e Eccles. 12

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in the dayes of thy youth: and
f Gen.22.3. f *early* in the morning like *Abraham*, to sacrifice vnto God
the *young Isaac* of their age. g *Ye*
g Gen.43.3. *shall not see my face*, (saith *Ioseph* to his brethren) *except you bring your younger brother with you.* And how shalt thou looke in the face of *Iesus*, if thou giuest thy *younger yeeres* to the Diuell, and bringest him nothing but thy blinde, lame, and decrepit *old age? Offer it vnto thy Prince,*
h Mal.1.8. saith h *Malachie*; If he will not accept such an one to serue him; How shall the *Prince of Princes* admit such an one to be his seruant? If the i *King of Babel* would haue *young men* (*well fauoured, and such as had ability in them*) *to stand in his Palace*
i Dan.1.4. 2 Sam.5.8. shall the *King of Heauen* haue none to stand in his Courts, but the *blinde* and *lame*, such as the soule of *Dauid hated*? Thinke thou, when thou hast serued Satan with thy *prime yeeres*; satisfie

ſatisfie God with thy dotage? Take heede, leſt God turne thee ouer to thy *old Maſter* againe: that as thou haſt all the dayes of thy life done his *worke*: ſo he may in the end pay thee thy *wages*. Is that a fit time to vndertake by the *ſerious* exerciſes of repentance (which is the *worke of works*) to turne thy *ſinnefull ſoule* to God; when thou art not able with all thy ſtrength, to turne thy weary bones on thy ſoft bed? If thou findeſt it ſo hard a matter *now*; thou ſhalt find it farre harder *then*. For thy ſin will wax ſtronger, thy *ſtrength* will grow weaker, thy *Conſcience* will clogge thee, *paine* will diſtract thee, the *feare of death* will amaze thee, and the *viſitation* of friends will ſo diſturbe thee, that if thou be not furniſhed afore-hand, with ſtore of *faith*, *patience*, and *conſolation*, thou ſhalt not be able either to meditate thy *ſelf*, or to

heare the words of comfort from others: not to pray alone, nor to ioyne with others who pray for thee. It may be thou ſhalt be taken with a *dumbe palſie*, or ſuch a *deadly ſenſleſneſſe*, that thou ſhalt neither *remember God*, nor thinke vpon *thine owne* eſtate. And doeſt thou not well deſerue, that God ſhould forget to ſaue thee in thy death, who art ſo vnmindfull now to ſerue him in thy *life*? The *feare of death* will driue many at that time, to cry,

Mat.7.22. *Lord, Lord:* but Chriſt proteſteth; that *he will not then know*

Heb.12.17. *them for his.* Yea, many ſhall then (like *Eſau*) *with teares ſeeke to repent; and yet finde no place of repentance.* For man hath not *free-will* to repent when hee will, but when *God will* giue him grace: and if mercy ſhewed her ſelfe ſo inexorable, that ſhe would not open her gates to ſo

Mat.25.11. *tender* Suiters as *Virgins*; to ſo earneſt

earneſt ſuters as *knockers*, becauſe they knocked *too late*: How thinkeſt thou, that ſhe will euer ſuffer thee to enter her gates, being ſo impure a wretch that neuer thinkeſt to leaue ſinne, till ſinne firſt leaue thee, and didſt neuer yet knock with thine *owne fiſts*, vpon the *breſt* of a penitent heart? And iuſtly doth her *Grace* deny to open the *Gates of Heauen*, when thou knockeſt in thine *aduerſity*, who in thy *proſperity* wouldeſt not ſuffer Chriſt, whileſt he knocked, to enter in at the *Doore* of thy Heart. Truſt not either late repentance, or long life: not *late repentance*; becauſe it is much to be feared, leſt that the repentance which the *feare of death* enforceth, *dyes* with a man *dying*. And th: Hypocrite, who deceiued *others* in this life, may deceiue himſelfe in his death. God accepteth none but *free will Offerings*: and the re-

Apoc. 3 10.

Naſcentes morimur, finiſque ab origine pendet:
Et pubeſcentes iuncta ſenecta premit.
Mani.

pentance that pleaſeth him, muſt be voluntery, and not of conſtraint. Not *long life*; for *old age* will fall vpon the necke of youth: and as nothing is more ſure then death, ſo nothing is more vncertaine then the time of *dying*. Yea, oft-times when ripeneſſe of ſinne is haſtened by outragiouſneſſe of ſinning, God ſuddenly cutteth of ſuch *vicious liuers*, either with the *ſword*, *intemperatoneſſe*, *luxury*, *ſurfet*, or ſome other fearefull manner of *ſickneſſe*. Maieſt thou not ſee, that it is the euill ſpirit that perſwades thee to deferre thy Repentance till old age, when Experience tells thee, that not *one* of a *thouſand* that takes thy courſe, doth euer attaine vnto it? *Lets Gods Holy Spirit* mooue thee not to giue thy ſelfe any longer, *to eate and drinke with the drunken, leſt thy Maſter ſend death ſuddenly thee in a day, when thou looke*

Nequities vitæ non ſinit eſſe ſenē.

Mat. 24. 49.

not for him, and in an houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou loueſt [a] *long life*; feare God, and long for *life euerlasting*. The longeſt life heere, when it comes to the period, will appeare to haue beene but as *a* [b] *tale that is told*, *a* [c] *vanishing vapour, a flitting* [d] *shadow*, a ſeeming [e] *dreame*, a glorious *flower*, growing and [f] *flouriſhing in the* [g] *morning, but in the euening, cut downe and withered*: or like a [h] *Weauers ſhuttle*, which by *winding* here and there, ſwiftly *vnwindeth* it ſelfe to an end. It is but a [i] moment, ſaith Saint *Paul*. O then the madneſſe of man! that for a *moment* of [k] *ſinfull pleaſures*, wil hazard the loſſe of an [l] *Eternall weight of glory!*

These are the ſeuen chiefe hinderers of Piety, which muſt be

[a] Deu.30.16 Pro.3.2. Pſal.3.2. Pſal.34.11, &c.

[b] Pſal.90.9.
[c] Iam.4.14.
[d] Pſa.109.23
[e] Pſal.67.5.
[f] 2 Pet.1.24
[g] Pſal.90.6.

[h] Iſa.38.12.

[i] 2 Cor.4.17

[k] Heb.11.25

[l] 2 Cor.4.17

Mark. 16. 9. Luke 8. 2.

be caſt out like *Mary Magdalens* ſeuen *Diuels*, before euer thou canſt become a *true practizer of Piety*: or haue any ſound hope to enioy either *fauour* from Chriſt by grace, or *fellowſhip* with him in *glory*.

The Concluſion.

TO conclude all: for as much as thou ſeeſt, that *without Chriſt*, thou art but a *ſlaue of ſinne, Deaths vaſſall, and Wormes meate, whoſe thoughts* are vaine, whoſe *deeds* are vile, whoſe *pleaſures* haue ſcarce beginning, whoſe *miſeries* neuer know end: What wiſe man would incurre theſe *helliſh torments*, though he might by liuing in ſin, purchaſe to himſelfe for a time, the *Empire* of *Auguſtus*, the *riches* of *Cræſus*, the *pleaſures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine apparell* of *Dives*

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for what ſhould it auaile a man (as our Sauiour ſaith) *to win the whole World for a time; and then to loſe his ſoule in Hell for euer?*

And ſeeing that likewiſe thou ſeeſt how great is thy *happineſſe* in Chriſt; and how *vaine* are the *hinderances*, that debar thee from the ſame: *beware* (as the Apoſtle exhorteth) *of the deceitfulneſſe of ſinne.* For that ſinne, which ſeemes now to be ſo pleaſing to thy corrupt nature, will one day proue the *bittereſt* enemy to thy *diſtreſſed ſoule:* and in the meane while *harden* (vnwares) thine *impenitent heart.* Heb. 3. 12, 13.

Sinne (as a *Serpent*) ſeemes beautifull to the eye: but take heede of the ſting behinde: whoſe venemous effects if thou knoweſt, thou wouldeſt as carefully flye from ſinne, as from a *Serpent:* for,

1. *Sinne* did neuer any man *good,*

good, and the more ſinne a man hath committed, the more odious hee hath made himſelfe to God, the more hatefull to all good men.

2. Sinne brought vpon thee all the *euill croſſes, loſſes, diſgraces, and ſickneſſes* that euer befell thee. *Fooles* (ſaith *Dauid*) by *reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* *Ieremy* in lamenting manner asketh the queſtion; *Wherefore is the liuing man ſorrowfull?* The *Holy Ghoſt* anſwereth him; *Man ſuffereth for his ſinne.* Herevpon the Prophet takes vp that *dolefull out-cry* againſt ſinne, as the cauſe of all their miſeries, *Woe now vnto vs that euer we haue ſinned.*

Pſal.107.17

Lam.3.30.

Lam.5.16.

3. If thou doeſt not ſpeedily repent thee of thy ſinnes, they will bring vpon thee yet farre *greater plagues, loſſes, croſſes, ſhame, and iudgement*, then euer hitherto befell thee. Reade

Leuit.

Leuit. 29. 18, *&c. Deut.* 28. 15, *&c.*

4. And lastly, if thou wilt not *cast off* thy sinne; God (when *the measure of thine iniquity is full*) *will cast thee off* for thy sin: for as he is iust, so he hath power *to kil and cast into hell, all hardned and impenitent sinners.* If therefore thou wilt auoid the *cursed* effects of sinne in this life, and the eternall wrath due thereto in the world to come, and bee assured that thou art not *one of those*, who are giuen ouer to a *reprobate sense*; *Let then* (O sinner) *my counsell be acceptable vnto thee: breake off thy sinnes by righteousnesse, and thine iniquities, by shewing mercy towards the poore: O let there* (at length) *be an healing of thine errour. Nathan* vsed but one Parable, and *Dauid* was conuerted: *Ionas* preached but once to *Niniuie*, and the whole City *repented*: Christ looked but *once on Peter*,

Gen. 15. 16.

Dan. 4. 24.

2 Sam. 12. 13

Ion. 3. 5, &c.

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Luk.22.62. *Peter*, and *he went out and wept bitterly*. And now, that thou art oft, and so louingly entreated not by a *Prophet*, but by *Christ the Lord of Prophets*: yea, that *God himselfe*, by his *Embassadors*. 2 Cor.5.20. doth *pray thee to be reconciled vnto him*. leaue off thine adultery, with *Dauid*, repent of thy sinnes like a true *Niniuite*; and whilest Christ looketh in mercy vpon thee; leaue thy *wicked corruptions*, and weepe bitterly for thine offences.

Content not thy selfe with that *formall religion*, which *vnregenerated* men haue framed to themselues, in stead of *sincere deuotion*: for in the *multitude of opinions*, most men haue almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enough, because thou doest as the *most*, and art not so bad as the worst: No man is so wicked, that he is addicted to all kinde of vices, for

(for there is an *Antipathie* twixt some vices:) But remember that *Christ* saith: *Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heauen.* Mat.5.20. Consider with thy selfe, how farre thou commest short of the *Pharises*, in *fasting, praying, frequenting the Church,* and *in giuing of almes.* Thinke with thy selfe how many *Pagans*, who neuer knew *Baptisme*; yet in *morall vertues*, and *honesty of life*, doe goe farre beyond thee. Where is then the life of Christ thy *Master?* and how far art thou from being a *true Christian?* If thou dost willingly yeeld to liue in any one *grosse sinne*, thou canst not haue a regenerated Soule: though thou reformest thy selfe like *Herod*, from *many* other *vices*. Mark.6.10. A true Christian must haue respect to walk in the *truth* of his heart,

heart, in all the Commandements of God alike: for (saith S. *Iames*) *Hee that shall offend in one point of the Law* (wilfully) *is guilty of all.* And *Peter* bids vs *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans soule, without *repentance*: dreame not to goe to Heauen by any *neerer*, or *easier* way then Christ hath trayned vnto vs in his Word. The way to Heauen is not *easie* or *common*, but *straite* and *narrow*: yea, *so narrow*, that Christ protesteth, that a *rich man shall hardly enter into the Kingdome of Heauen*, and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striuing*: and that some of those who *striue* to enter in shall *not be able.* This all God's *Saints* (whilest they here liued) knew well; when with so often *fasting*, so earnest prayers, so frequent hearing the Word

Iam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 11.
Mat. 19. 23.
Mat. 7. 14.
& 22. 14.
Luk. 13. 24.

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and receiuing the Sacraments, and with ſuch abundance of teares, they deuoutly begged at the hands of God, for Chriſts ſake, to be receiued into his Kingdome.

If thou wilt not beleeue this truth; aſſure thee that the *Diuell*, which perſwades thee *now*, that it is eaſie to attaine Heauen, will tell thee *hereafter*, that it is the hardeſt buſineſſe in the world. If therefore thou art deſirous to purchaſe *ſound aſſurance* of ſaluation to thy ſoule, and to goe the right and ſafe way to Heauen: get forthwith (like a *wiſe Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy conuerſation: that thou maieſt be in *a continuall readineſſe* to meete the *Bridegroome*, whether he commeth by Death, or by Iudgement. Which, that thou mayeſt the better doe, let this be thy *daily practice*. Mat.25.1,&c

How

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How a priuate man must begin the morning with Piety.

AS soone as euer thou awakest in the *Morning*, keep the *doore* of thy *heart* fast shut, that no *Earthly thought* may enter, before that God be come in first: and let him (before all others) haue the [a] *first place* therein. So all euill thoughts either will not *dare* to come in: or shall the easier be *kept* out: and the heart will more sauour of *piety* and *godlinesse* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his Word; and dressed like the *Lambe* in the Tabernacle, euery Morning and Euening, with the *Oyle Oliue of Gods Word*; and perfumed with the sweete *Incense of Prayer*: *Satan* will attempt to fill it with worldly cares,

a *Primitia oris & cordis Deo offerenda. Amb. in Psal.* 119.

Exo. 27. 20. 21.

Exod. 36. 7.

Psal. 141. 2.

cares, or fleshly desires, so that it wil grow vnfit for the *seruice* of *God*, all the day after sending forth nothing, but the *stench* of *corrupt* and *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore euery dayes worke, with *Gods Word* and Prayer. And offer vp vnto God vpon the *Altar* of a [a] *contrite* heart, the [b] *groanes* of thy *spirit*, and the [c] *calues of thy lips*, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say vnto him thus:

a Psal. 51.
b Rom. 8.
c Hos. 13. 2.

A short Soliloquie, when one first wakes in the Morning.

MY soule waiteth on thee, O Lord, more then the Morning Watch watcheth for the Morning, O God, therefore be mercifull vnto me, and blesse me, and cause thy face to shine vpon

d Psal. 130. 6.
e Psal. 67. 1.

vpon mee: fill me with thy mercy this morning, so shall I reioyce and be glad all my dayes.

Meditations for the Morning.

Then Meditate,

1. HOw Almighty God can (in the *Resurrection*) as easily *raise* vp thy body out of the *Graue*, from the *sleepe of death*; as he hath this *Morning* wakened thee in thy *Bed*, out of the sleep of *Nature*. At the dawning of which *Resurrection* day, *Christ shall come to bee glorified in his Saints*: and *euery* one of the bodies of the *thousands* of his *Saints* (being *fashioned* like vnto his *glorious* body) shall *shine* as *bright* as the *Sun*. Al the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and *glory*: and the *Godhead*

Psal. 99. 14.
2 Thes. 1. 10
Iude, v. 14.
Phil. 3. 21.
Mat. 13. 43.
and 17. 2.
Luke 9. 31.

head excelling it. If the rising of *one* Sun, make the morning skie so *glorious*; what a bright shining and glorious Morning will that be, when so many *thousand thousands* of bodies, far *brighter* then the *Sunne*, shall appeare and accompany Christ at his glorious *traine*, coming to keepe his generall *Sessions* of *Righteousnesse*, and to judge the wicked *angels*, and all vngodly *men*? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse and glory of that day, which is properly termed the *Resurrection of the iust*. Beasts haue *bodily* eyes to see the *ordinary* light of the day: but endeuour thou with the *eyes of Faith*, to fore-see the glorious light of this *Day*.

Act. 17. 31. 1 Cor. 6. 3.

Iude v. 19.

Luk. 14. 14.

2. That thou knowest not how *neere* the euill *spirit* (which *night and day like a roaring Ly-*

1 Pet. 5. 8. Iob 17.

on

on, walketh about seeking to deuoure thee) was vnto thee whilest thou sleepest, and wast not *able* to helpe thy selfe: and that thou knowest not what mischiefe he would haue done to thee, had not *God iudged* thee and thine, with his euer-waking *prouidence*, & guarded thee with his holy and blessed *Angels*.

Iob 1.10. Psal.121. Psal.34.7. and 19.11. Gen.32.1,2 2 King.6.16

3. If thou heare'st the *Cocke* crow; remember *Peter*, to *imitate* him: and call to mind that *Cocke-crowing* sound of the last *Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded *now*: and become such, as thou wouldest wish to be *then*, lest at *that day* thou wilt wish, that thou hadst neuer seene *this*: yea, curse the day of thy *naturall birth*, for want of being new borne by *spirituall* grace. * When the *Cocke* crowes, the *Thiefe* despaires of his hope, and giues

Luk.22.61, 62.

Ier.20.14. Iob.3.1. Tit.3.5. **Gallo canente, suas Latro relinquit Insidias, &c.* Ambr. Hexam.lib 5.cap.14.

ouer his nights enterprize: ſo the *Deuill* ceaſeth to tempt or attempt any further, when he heares the deuout Soule, wakening her ſelfe with Morning prayer.

4. Remember, that Almighty God is about thy bed, and ſeeth thy downe-lying, and thy vp-riſing, vnderſtandeth thy thoughts, and is acquainted with all thy wayes. Remember likewiſe, that his *Holy Angels*, who guarded and watched ouer thee all night, doe alſo behold how thou wakeſt and riſeſt. Doe all things therefore as in the awefull *preſence* of God, and in the ſight of his holy *Angels*. Pſa.139.2,5. Gen.31.55. & 32.1,2. Pſa.91.5,11 Acts 12.11.

5. As thou art putting on thine apparell remember, that they were firſt giuen as couerings of ſhame, being the filthy effect of ſinne: and that they are made but of the offalls and excrements of dead beaſts:

Therfore whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to be *proud* of them: that thou hast great cause to be humbled at the sight and wearing of them; seeing the *richest apparell* are but fine couers of the foulest shame. Meditate rather; that as thine apparell serues to *couer* thy shame, and to *fence* thy body from cold: so thou shouldest be as carefull to couer thy *Soule* with that *wedding Garment*, which is the *Righteousnesse of Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints*: Least, whilest we are rich *apparelled* in the sight of *men*, we be not found to walke *naked*, (so that all our filthinesse be seene) in the sight of *God*: But that with his *righteousnesse* (as with a *Robe*) we may couer our selues from perpetuall shame, and shield our

Mat. 22. 11.
Rom. 13. 14.
1 Cor. 1. 30.
Phil. 3. 9.
Apo. 19. 18.
Eph. 4. 24.
Apo. 16. 15.

soules

soules from that fiery cold that will procure infernall weeping, *and gnashing of teeth*. And withall consider, how blessed a people were our *Nation*, if euery *silken suite* did couer a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them he should receiue greatest *inward thankes*. But if it proue otherwise; their reckoning will proue the heauier in the day of their *Accounts*.

Mat. 22. 13.

6. Consider, how Gods *mercy* is renewed vnto thee euery morning, in giuing thee (as it were) a new *life*: and in causing the *Sunne* after his vncessant race, to rise againe to giue thee light. Let not then his glorious light burne in vaine: but present rather (as oft as thou risest) the *Sunne rising*, to giue God *thankes*: & kneeling down by thy bed-side, salute him at

Luke 12. 4.

Lam. 3. 23.

Psal. 19. 5.

Wisd. 15. 20. the *day-spring* with some deuout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*, the pardon of all thy faults, a thankesgiuing for all his *benefits*, and a crauing of his gracious *protection* to his *Church*, thy *selfe*, and all that doe belong vnto thee.

Briefe directions how to reade the holy Scriptures, once euery yeere ouer, with ease, profit, and reuerence.

BVt for as much, that as *Faith* is the *soule*; so *reading* and *meditating of the Word of God*, are the *Parents* of *prayer:* Therefore before thou prayest in the Morning, first, read a *Chapter* in the Word of God; then meditate a while with thy selfe, how many *excellent things* thou canst remember out of it:

A

As first, what good counsels or exhortations to *good workes*, and to *holy life*.

Secondly, what threatnings of *Iudgements*, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, vpon such and such sinners.

Thirdly, what blessings God *promiseth to Patience, Chastity, Mercy, Almes-deeds, Zeale* in his seruice, *Charity, Faith,* and *trust in God*, and such like Christian vertues.

Fourthly, what gracious deliuerances God hath wrought: and what speciall blessings he hath bestowed vpon them, who were his true and zealous seruants.

Fiftly, apply these things to thine owne heart, and reade not these Chapters, as matters of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from

God out of *Heauen* vnto thee: for *whatsoeuer is written, is written for our learning*, Rom. 15.4.

Sixtly, reade them therefore with that reuerence, as if God himselfe stood by, and spake these words vnto thee, to excite thee to those vertues, to dissuade thee from those *vices:* assuring thy selfe, that if *such sinnes* (as thou readest there) be found in thee without repentance, the like plagues will fall vpon thee: but if thou doest practise the *like Piety and vertuous deedes, the like blessings* shall come vnto thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these 2. heads chiefly; either to confirme thy *Faith*; or to increase thy *repentance:* for as *Sustine & Abstine, Beare and forbeare*, was the Epitome of a good Philosophers life: so

Epicteti dict

Cre

Crede & Resipisce, *Beleeue and repent*, is the whole summe of a true Christians profession. One Chapter thus read with *vnderstanding*, and meditated with *application*, will better feed and comfort thy Soule, than *fiue* read and runne ouer without marking their scope or sense, or making any vse thereof to thine owne selfe. If in this manner thou shalt read three Chapters euery day: *one* in the *Morning*, *another at Noone*, and the *third at Night*, (reading so many Psalmes in stead of a Chapter, as our *Church Liturgy* appoints for Morning or Euening praiers) thou shalt read ouer all the *Canonicall** Scripture in a *yeere*, except sixe Chapters, which thou maist adde to the *taske* of the last day of the yeer. The reading of the Bible in order, will helpe thee the better to vnderstand both the *History* & *scope* of the *holy Scripture*. And

* In the Canonicall Bookes of the old Testament there are 931. Cha. but distributing the 150. Psalmes into 60. parts, thou shalt find but 841. which beeing added to 260. (the number of the Chap. in the new Testament) will amount to 1101. diuiding which by three into 365. (the number of the dayes of the yeere) there will remaine but sixe, which thou mayest dispose of as is prescribed.

1610

as for the [b] *Apocrypha*, being but penned by *mans spirit*; thou maist reade them at thy pleasure: but beleeue them so farre as they agree with the Canonicall Scripture, which is endited by the *Holy Ghost*.

But it may be thou wilt say, that thy *businesse* will not admit thee so much time, as to reade *euery Morning* a Chapter, &c. *O Man*, remember that thy *life* is but *short*, and that *all this businesse* is but for the vse of this *short life*: *but saluation or damnation is euerlasting*! Rise vp therefore euery morning, by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleepe*, but robbe not thy *soule* of her *foode*, nor God of his seruice: and serue the *Almighty* duely whilest thou hast time and *health*.

Hauing thus read thy Chapter, as thou art about to pray, remember, that *God is a God of*

[c] *holinesse*

[b] Hos viginti duos libros lege, cū Apocryphis verò nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidēter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ non transgrediaris illius terminos: Ac veteris Testamenti (vt dictum est) viginti duos meditare libros. Cyril. Hier. Catechis. 4.

[c] holineſſe, whereof he warneth vs by repeating ſo often, [d] *Be ye Holy: for I am Holy*. And when he *deuoured* with a ſudden fire, *Nadab* and *Abihu*, for offering vnto him incenſe, with [e] *ſtrange fire*, (like thoſe now a dayes who offer Prayers from hearts fraught with the fire of *luſt* and *malice*) the Lord would giue no other reaſon of his *Iudgements* but this, *I will be ſanctified in them that come neere mee*. As if he ſhould haue ſayd; If I cannot be ſanctified by them who are my ſeruants, in ſeruing mee with that Holyneſſe that they ſhould; I will bee ſanctified *on them*, by confounding them with my iuſt iudgements, which their lewdneſſe doth deſerue. God therefore cannot abide any wilfull vncleanneſſe or filthineſſe in them who ſerue him: inſomuch that hee commanded the Iſraelites, that when they were in *Campe*

[c] Exo 26.36
[d] Leu. 21. 43. & 19.2. and 20.7.

[e] Leu. 10.2.

Verſe 3.

against their Enemies, they ſhould digge a hole with a *paddle*, and couer their *excrements*: his reaſon is, *For the Lord thy God walketh in the middeſt of thy Campe, to deliuer thee, and to giue thee thine enemies before thee: therefore thy Hoſt ſhall be holy, that he ſee no filthy thing in thee, and turn away from thee.*

Deu. 23. 13, 14.

If he will haue men to be ſo holy in time of Warre in the Field: how much more holineſſe expecteth he at our hands, in time of peace, in our houſes? Therefore, ſaith *Zophar in Iob*, *If thou prepare thine heart, and ſtretch out thine hand towards God to pray: if iniquity bee in thy hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacles.* For as Eſay ſaith; *If there be any vncleanneſſe in our hands* (that is, *any ſin whereof we haue not repented*) *though we ſtretch out our hands vnto him,*

Iob 11. 13, 14.

Iſa. 1. 15.

him, and make many prayers, the Lord will hide his eyes from vs, and will not heare our prayers. Therefore before thou prayeſt, let God ſee that thy heart is ſorrowfull for thy ſin: and that thy minde is *reſolued* (through the aſſiſtance of his grace) to amend thy faults. And then hauing waſhed thy ſelfe, and adorned thy body with *apparell*, which beſeemeth thy calling, and the Image of God, which thou beareſt, ſhut thy chamber doore, and kneele downe at thy bed ſide, or ſome other conuenient place: and in reuerent manner lifting vp thy heart, together with thy *hands* and *eyes*, as in the preſence of God, who ſeeth the *inward intention of thy ſoule*; offer vp vnto God from the Altar of a contrite heart; thy prayer as a Morning ſacrifice, through the Mediation of Chriſt, in theſe, or the like words.

1610a

A Prayer for the Morning.



Most mighty & glorious God, full of incõprehensible Power & Maiesty, whose
1 Kin.8.27. glory the very *Heauen of Heauens* is not able to contain: look downe from heauen, vpon me thine vnworthy seruant, who here proſtrate my ſelfe at the
Psal.132.7. *footſtoole* of thy *Throne of Grace.*
Heb.4.16. But looke vpon me, O Father,
Dan.9.18. through *the merits and mediation of Iesus Christ, thy beloued*
Mat.3.17. *Son, in whom onely thou art well pleased.* For of my ſelfe I am not worthy to ſtand in thy preſence, or to ſpeake with mine
Isa. 6. 5. *vncleane lips*, to ſo holy a God as thou art. For thou knoweſt
Psal.51.5. that in *ſinne I was conceiued* and borne, and that I haue liued euer ſince in iniquity: ſo that I haue broken all thy Holy Com-

Commandements by ſinfull *motions*, vncleane *thoughts*, euill *words*, and wicked *workes*: *omitting* many of thoſe duties of Piety which thou requireſt for thy ſeruice, and *committing* many of thoſe vices, which thou (vnder the penalty of thy diſpleaſure) haſt forbidden.

Gen. 6. 5. Mat. 15. 19. and 12. 34. Pſa. 104. 1, 2 Dan. 9. 10. Dan. 9. 11. Leuit. 26. 14, &c.

[Here thou mayeſt confeſſe vnto God thy ſecret ſins, which doe moſt burthen thy conſcience: with the circumſtances of the time, place, perſon, and maner, how it was committed, ſaying, *But more eſpecially, O Lord, I doe here with griefe of heart confeſſe vnto thee, &c.*]

And for theſe my ſinnes, O Lord, I ſtand here guilty of thy *Curſe*, with all the miſeries of this life, and euerlaſting torments in *Hell-fire*, when this wretched life is ended, if thou ſhouldeſt deale with mee according to my deſerts. Yea, Lord, I confeſſe, that it is thy *mercy* which

Deu. 27. 26. Dan. 9. 11. Gal. 3 10.

Eſd. 9. 13.

Lam.3.22. *which endureth for euer, and thy compassion which neuer failes*: that is the cause that I haue not beene long agoe consumed. *But* Psal. 130.4. *with thee, O Lord, there is mercy, and plenteous redemption.* In the multitude therefore of thy Psal 5.7. *mercy, and confidence in Christs* Psal.13.5 *merits*, I intreat thy diuine Maiesty, that thou wouldest not *enter into Iudgement with thy* Psal. 143.2. *Seruant, neither be extreme, to marke what I haue hitherto done amisse*: for if thou doest, then *no flesh can be iustified in* Ezek.36.25. *thy sight*; nor any liuing stand 1 Ioh.1.9. in thy presence. But bee thou mercifull vnto mee, and *wash away all the vncleannesse of my sinne*, with the merits of that precious Blood, which *Iesus* Gal.3.13. *Christ* hath shed for me. And seeing that he hath borne the burthen of that Curse, which was due to my transgressions: O Lord, deliuer me from my *sins*, and from all those *Iudge-*

ments

ments which hang ouer my head, as due vnto me for them: And ſeparate them *as farre from thy preſence, as the Eaſt is from the Weſt*: bury them in the *buriall of Chriſt*; that they may neuer haue power to riſe vp againſt me, to ſhame me in this life, or to condemne me in the *World* which is to come. And I beſeech thee, O Lord, not onely to waſh away my ſinnes, with the blood of thine Immaculate *Lambe*; but alſo to purge my heart, by thy holy Spirit, from the droſſe of my naturall corruption: that I may feele thy Spirit, more and more killing my ſinne, in the *power* and *practice* thereof: ſo that I may with more freedome of *mind* and liberty of *will*, ſerue thee the *euerliuing God, in righteouſnes and holineſſe*, this day: And giue me grace, that by the direction and aſſiſtance of the ſame thy holy Spirit, I may perſeuere, to be thy

Pſal.103.12

Col.2.12,13
Eph.2.5,6.

Ioh.1.29.
Pſa.51.7,10

Gal.4.24,25

Luk.1.74,75

thy *faythfull* and *vnfained* ſeruant vnto our liues end : that when this *mortall life* is ended, I may bee made a partaker of *immortality*, and euerlaſting happineſſe in thy Heauenly Kingdome. In the meane time, O Lord, whileſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that *ſmall number* and remnant of dayes, which thou haſt appoynted for me to liue in this vale of miſery : *Teach mee ſo to number my dayes, that I may apply my heart vnto wiſedome*: and as thou doeſt adde dayes vnto my life; ſo, good Lord, I beſeech thee, adde *repentance and amendment* to my dayes; that as I grow in *yeers*, ſo I may increaſe in *Grace* and fauour with thee, and all thy people. And to this end, giue vnto me a ſupply of all thoſe graces, which thou knoweſt to be wanting in mee, and neceſſary for me, with an encreaſe

Mat. 24. 13.

Pſal. 90. 12.

creaſe of all thoſe good gifts, wherewith thou haſt already endowed me: that ſo I may be the better *enabled* to leade ſuch *a godly life and honeſt conuerſation:* as that thy name may thereby be glorified, others may take good example by me, and my *ſoule* may more cheerefully feed on the peace of a good conſcience, and be more repleniſhed with the ioy of the *Holy Ghoſt*. And here, O Lord, according to my bounden duty, I giue thee moſt humble and hearty thankes for all thoſe bleſſings, which of thy goodneſſe thou haſt beſtowed vpon me. And, namely, for that thou haſt of thy free loue, according to thine eternall *purpoſe elected me, before the foundation of the World* was laid, vnto ſaluation in *Ieſus Chriſt*: for that thou haſt *created* me after thine owne *Image*, & haſt begun to reſtore that in me, which was loſt in our firſt pa-

Rom. 14 17.

Eph. 1. 4.
Mat. 25. 34

Gen. 9. 6.
Eph 4. 24.
Col. 3. 10.

Parents: for that thou haſt effectually called me by the working of thy *Spirit*, in the *preaching* of the Goſpell, and the receiuing of thy *Sacraments*, to the knowledge of thy ſauing grace and obedience of thy bleſſed will: for that thou haſt bought and *redeemed* me with the blood of thine *onely begotten Son*, from the torment of *Hell*, and thrall of *Satan*: for that thou haſt by *Faith in Chriſt, freely iuſtified* me, who am *by nature the childe of wrath*: for that thou haſt in good meaſure ſanctified me by thy holy Spirit, and giueſt me ſo large a time to repent, together with the meanes of Repentance. I thanke thee likewiſe, good Lord, for my *life, health, wealth, food, raiment, peace, proſperity and plenty*: and for that thou haſt preſerued me this night, from all perils and dangers of *Body* and *Soule*, and haſt brought me ſafe to the be

beginning of this day. And as thou haſt now wakened my *body* from *ſleepe*: ſo I beſeech thee, waken *my ſoule from ſinne*, and carnall ſecurity: and as thou haſt cauſed the Light of the day to *ſhine* in my bodily eyes: ſo, good Lord, cauſe the light of thy *Word* and *Holy Spirit*, to *illuminate my heart*: and giue me grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day: and that I may *endeauour to keepe faith and a cleere conſcience towards thee, and towards all men*, in al my thoughts, words, and dealings. And ſo, good Lord, bleſſe all my *ſtudies* and *actions*, which I ſhall take in hand this day, as that they may tend to thy *glory*, the good of others, and the comfort of mine owne ſoule and conſcience in that day, when I ſhall make my finall *Accounts* vnto thee for them. Oh my God, keepe thy *ſeruant*,

Eph. 5. 13.

Luke 16. 8.
Phil. 2. 15.
Acts 24. 16.

2 Cor. 5. 10.

ſeruant, that I doe no euill vnto any man this day: and let it be thy bleſſed Will, not to ſuffer
Zach.3. 2. the *Diuell*, nor his wicked *angels*, nor any of his euill members, or my malicious enemies, to haue any power to doe me any hurt or violence. But let the eye of thy holy prouidence
Pſal.34. 7. watch ouer me, *for good, and not for euill*: and command thy *holy Angels to pitch their Tents round about me*, for my defence and ſafety, in my going out and
Pſal.91.11. comming in, as thou *haſt promiſed* they ſhould doe about them that feare thy name. For
Pſal. 31. 5. *into thy hands, O Father, I doe*
Luk. 23. 46. *here commend my ſoule*, and body, my actions, and all that euer I haue, to be guided, defended, and protected by thee: being aſſured, that whatſoeuer thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if I at any time this day, ſhall through *frailty*

forget

forget thee; yet Lord, I beseech thee, doe thou in *mercy remember mee*. And I pray not vnto thee, *O Father*, for my selfe alone, but I beseech thee also be mercifull vnto thy whole Church and chosen people, wheresoeuer they liue vpon the face of the earth. Defend them from the rage and tyranny of the *Diuell*, the *World*, and *Antichrist*. Giue thy Gospell a free and a ioyfull passage thorow the *World*, for the conuersion of those, who belong to thine *Election* and *Kingdome*. Neh. 13. 31.

Blesse the *Churches* and *Kingdomes* (wherein we liue) with the continuance of *Peace*, *Iustice*, and *true Religion*. Defend the KINGS MAIESTIE from all his enemies, and grant him a long life, in *health*, and all happinesse, to raigne ouer vs. Blesse the *Prince Charles*, the *Prince Palatine* of *Rhene*, and the *gracious* Lady *Elizabeth*, his Psl. 51. 18, 19 Isa. 39. 8. Psal. 72. 15. 1 Tim. 2. 2. Hest. 6. 10.

his Wife. Encreaſe in them all *Heroicall gifts*, and *Spirituall graces*, which may make them fit for thoſe places, for which thou haſt ordained them. Direct all the *Nobility*, *Biſhops*, *Miniſters*, and *Magiſtrates* of this Church and Commonwealth, to gouerne the *Commons in true Religion, Iuſtice, Obedience, and tranquillity*. Bee mercifull vnto all the Brethren which feare thee, and call vpon thy name. And comfort as many among them as are ſicke and comfortleſſe in body, or in minde: eſpecially, be fauourable to all ſuch as ſuffer any trouble or perſecution for the teſtimony of thy truth, and holy *Goſpell*: And giue them a gracious deliuerance out of all their troubles, which way it ſhal ſeeme beſt to thy *wiſedome*: for the glory of thy *Name*, the further enlarging of the Truth, and the more ample encreaſe of

1 Tim. 2. 2.

Iam. 5. 15.

Heb. 1. 33.
1 Cor. 10. 13

2 Tim. 2. 9.
2 Cor. 1. 5, &c.

of their owne comfort and consolation. Haſten thy comming, O bleſſed *Sauiour*, and end theſe *ſinfull* dayes. And giue me grace, that like a *wiſe Virgin*, I may bee prepared with *Oyle* in my Lampe, to meete thee the ſweete *Bride-groome* of my Soule, at thy comming: whether it be by the day of death, or of *Iudgement*: And then Lord Ieſus, come when thou wilt: *euen Lord Ieſus, come quickely*. Theſe, and all other Graces, which thou knoweſt needfull and neceſſary for me, this day and euermore, I humbly begge and craue at thy hands, O Father: giuing thee thy glory, in that forme of prayer which Chriſt himſelfe hath taught me to ſay vnto thee:

Mark. 25. 12, &c.

Apo. 22. 20.

Our Father which art in Heauen, Hallowed be thy Name, &c.

Medi-

Meditations to ſtirre vs vp to Morning Prayer.

IF when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* praiers, or elſe to cut them ſhorter: meditate, that prayer is thy *ſpirituall ſacrifice, wherewith God is well pleaſed*: And therefore it is ſo diſpleaſing to the *Diuell*, and ſo irkſome to thy *fleſh*. Bend therefore thy *Affections* (will they, nill they) to ſo holy an exerciſe: aſſuring thy ſelfe, that it doth by ſo much the more pleaſe *God*, by how much the more it is vnpleaſing to thy *fleſh*.

Heb. 13. 15, 16.

2. Forget not how the *holy Ghoſt* puts it downe as a ſpeciall *note* of reprobates: *They call not vpon the Lord*: *They call not vpon* GOD. And when *Eliphaz* ſuppoſed that *Iob* had caſt

Pſal. 14. 4. Pſal. 53. 4.

of

of the feare of God, and that *God had caſt* Iob *out of his fauour*; hee charged him that he *reſtrained prayer before God*: making that a ſure note of the one, and a ſufficient cauſe of the other. On the other ſide, that God hath promiſed, that *Whoſoeuer ſhall call on his name, ſhall bee ſaued*. It is certaine, that hee who maketh no conſcience of the dutie of prayer, hath no *grace* of the holy *Spirit* in him. For the Spirit of *grace* and of *prayer*, are one: and therfore *grace* and *prayer* goe together. But he that can from a *penitent* heart (morning and euening) pray vnto God: it is ſure, that he hath his *meaſure* of *grace* in this world: and hee ſhall haue his *portion of glory* in the life which is to come.

Iob 15.14.

Rom. 10.13.

Zach. 12.10.

3. Remember, that as loathing of meate, and painefulneſſe of ſpeaking, are two ſymptoms of a ſicke body: ſo irkeſomeneſſe of praying, when thou talkeſt

keſt with God, and *careleſneſſe* in hearing, when God by his *Word* ſpeaks vnto thee: are two *ſure ſignes* of a ſicke ſoule.

4. Call to minde the *zealous* deuotion of the Chriſtians in the *Primitiue Church*: who ſpent many whole nights and vigils in watching and praying for the forgiuenes of their ſins, and that they might bee found readie at the comming of *Chriſt*. And how that *Dauid* was not content *to pray at Morning, at Euening and at Noone*: but hee would alſo *riſe vp at Mid-night, to pray vnto God*. And if Chriſt did chide his Diſciples, becauſe they would not watch with him one houre in praying; what chiding doeſt thou deſerue, who thinkeſt it too long to continue in Prayer but one quarter of an houre? If thou haſt ſpent diuers houres in ſeeing a vaine Maske, or a Play; yea, whole dayes and nights

Pſ.55.16,17
Pſal.115.67
Mat.26.40.

nights in *carding* and *dicing*, to pleaſe thy *fleſh*; bee aſhamed to thinke a Prayer of a quarter of an houre long, to bee too long an exerciſe for the ſeruice of God.

5. Conſider, that if the *Papiſts* in their blinde ſuperſtition, doe in an vnknowne, and therefore *a vnedifying* Tongue, (fit onely for the children of *b myſticall Babylon*) *mutter* ouer vpon their *c Beades*, euery morning and euening, ſo many ſorts of *Aue-Maries*, *Pater-noſters*, and Idolatrous Prayers: how ſhall they, in their ſuperſtitious deuotion, riſe vp in Iudgement againſt thee, profeſſing thy ſelfe to bee a true Worſhipper of Chriſt? If that thou thinkeſt theſe Prayers to bee too long a taske, being ſhorter for quantitie than theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and ſo compiled of

a 1 Cor. 14. 15. and 16. 26, 27.
b Gen. 11. 7, 9. Apoc. 17. 5.
c A ſuperſtition. *Qui ſi o incertis numerant ſua murmura baccis* Mant. Alphonſ. lib. 4.

Scripture phraſe, as that thou mayſt ſpeake to God as well in his owne *holy Words*, as in thine owne *natiue language*. Bee aſhamed that *Papiſts* in their *ſuperſtitious* worſhipping of *creatures*, ſhould ſhew themſelues more deuout than thou, in the *ſincere* worſhipping of the true and *d onely God*: And indeede, a prayer in priuate deuotion, ſhould be one *e continued ſpeech*, rather than *many broken fragments*.

[d] Ioh. 17. 3.

[e] *Vox continuata, non conciſa, vt battalogia vitetur*, Perkin. *de vnic. ration. conci. ca.* 10.

6. Laſtly, when ſuch *thoughts* come into thy Head, either to keepe thee from Prayer, or to *diſtract* thee in *praying*: remember that thoſe are the *Fowles* which the *euill One* ſends to deuoure the good *Seede*, and the *carkaſſes* of thy ſpirituall Sacrifices: but endeauour, with *Abraham to driue them away*. Yet notwithſtanding, if thou perceiueſt at ſome times, that thy ſpirits are *dull*, and thy mind not

Mat. 13. 4, 19

Gen. 15. 11.

apt for *Prayer*, and holy deuotion: ſtriue not *too much* for that time; but *humbling* thy ſelfe at the *ſence* of thy infirmity and dulneſſe, knowing that God accepteth the *willing mind* (though it be oppreſſed with the *heauineſſe of the fleſh*) endeauour the *next* time to *recompence* this dulneſſe, by *redoubling* thy zeale, and for the time *preſent*, commend thy ſoule to God, in this or the like ſhort Prayer.

Mat. 26.41.
1 Cor. 8.12.

Another ſhort Morning Prayer.

O Moſt gracious *God*, and mercifull *Father*, I thine vnworthy *Seruant*, doe here acknowledge, that as I haue beene *borne in ſinne*, ſo I haue *liued in iniquitie*, and broken *euery one* of thy Commandements, in thought, word, and deede; following the *deſires* of mine

owne will, and *lusts* of my flesh, not caring to bee gouerned by thy Holy *Word* and *Spirit*: and therefore I haue iustly deserued all shame and miserie in this life, and euerlasting *condemnation* in *Hell-fire*, if thou shouldest but deale with mee, according to thy Iustice, and my desert. Wherefore. O Heauenly Father, I beseech thee, (for thy Son Iesus Christ his sake, and for the merits of that bitter death and bloody passion, which I beleeue that hee hath suffered for mee) that thou wouldest pardon and forgiue vnto me all my sins, and deliuer mee from the shame and vengeance, which is due vnto mee for them. And send thy Holy *Spirit* into my heart, which may assure me, that thou art my *Father*, and that I am thy *childe*, and that thou loueſt mee with an vnchangeable loue: and let the same thy good Spirit leade

me

me in thy *truth*, and *crucifie* in me more and more, all worldly and carnall *lusts*, that my sinne may more and more *dye* in mee: and that I may serue thee in *vnfained* righteousnesse and holinesse *this* day, and all the daies of my life: that when this mortall life is ended, I may (through thy mercy in *Christ*) bee made a partaker of euerlasting glory in thy heauenly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for all thy *blessings* which thou hast bestowed vpon my soule and body: for *electing* me in thy *loue*, *redeeming* mee by thy *Sonne*, *sanctifying* mee by thy *Spirit*, and *preseruing* me from my *youth* vp, vntill this *present* day and houre, by thy most gracious *prouidence*.

I thanke thee most especially, for that thou hast defended me *this Night*, from all perils and dangers, and hast brought

mee ſafe to the *beginning* of this day. And now (good Lord) I beſeech thee, keepe me this day from all euill, that may hurt me, and from falling to any groſſe *ſinne* that ſhould offend thee: Set thy feare before mine eyes, and let thy Spirit ſo rule my heart, that all that I ſhall *thinke*, *doe*, or *ſpeake* this day, may tend to thy *glorie*, the *good* of others, and the peace of mine owne Conſcience. And to this end, I commend my ſelfe, and all my waies and actions, together with all that do belong vnto me, vnto thy gracious *direction* and *protection*; praying thee to keepe both them and mee from all euill, and to giue a bleſſing to all our honeſt *labours* and *endeauours*. Defend thy whole *Church* from the tyranny of the world, and of Antichriſt: Preſerue our gracious King from all conſpiracies and treaſons: grant him a long and proſperous Raigne

ouer

ouer vs. Bleſſe the Prince PALATINE of RHENE, and the vertuous LADY ELIZABETH: endewe them with thy grace, and defend them from all Euill. Bleſſe all our *Miniſters* and *Magiſtrates* with thoſe graces and gifts, which thou knoweſt *neceſſarie* for their places. Bee fauourable to all that feare thee, and tremble at thy iudgements: comfort all thoſe that are *ſicke* and *comfortleſſe*. Lord, keepe me in a continuall readineſſe, by *Faith* and *Repentance*, for my laſt end: that whether I liue or dye, I may bee found thine owne, to thy eternall glory, and mine euerlaſting ſaluation, through *Ieſus Chriſt* my onely Sauiour. In whoſe bleſſed name I begge theſe mercies at thy hands, and giue vnto thee thy *prayſe*, and *glory*, in that Prayer, which hee hath *ſanctified* with his *owne* lips, ſaying, *Our Father*

which art in Heauen, &c.

Further meditation, to ſtirre vs to Prayer in the Morning.

THinke not any *buſineſſe*, or *haſte* (though neuer ſo great) a ſufficient *excuſe* to omit *Prayer* in the Morning, but meditate:

1. That the greater thy buſineſſe is, by ſo much the *more* need thou haſt to pray for *Gods good ſpeede* and *bleſſing* thereon: ſeeing it is certaine, that *nothing can proſper without his bleſſing.*

2. That many a man, when he thought himſelfe *ſureſt*, hath beene ſooneſt croſſed; ſo mayeſt thou.

Quem dies vidit veniens ſuperbũ, Hunc dies vidit fugiens iacentem, Senec.

3. That many a man hath gone *out* of his doore, and neuer come *in* againe. Many a man who roſe well and liuely in the morning, hath beene ſeene a dead

dead man ere night. So may it befall thee. And if thou bee so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *ayres*; how much more carefull shouldest thou be to *pray*, to preserue thy *soule* from euill *temptations*?

Nescis quid vesper serus vehat, Var.

4. That the time spent in prayer, *neuer* hindereth, but *furthereth* and *prospereth* a mans iourney and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of vnknowne dangers: where thou shalt meete many *bryers* to teare thy *good name*: many *snares* to trap thy *life*, and many *Hunters* to deuoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*, Aduenture not therefore to goe *naked* among these *bryers*, till thou hast praied Christ to *cloathe* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*,

ments, till thou haſt prayed for Gods *prouidence* to be thy *guide*; not to walke *bare-foote* thorow the *ſnakie* field; till, hauing *thy feete ſhod with the preparation of the Goſpell of Peace*, thou haſt prayed to haue *ſtill* the *brazen Serpent* in the *eyes* of thy *faith*: that ſo if thou commeſt not home *holier*; thou mayſt be ſure not to returne worſer, then when thou wenteſt out of doore.

Therefore, though thy haſte bee neuer ſo much, or thy buſineſſe neuer ſo great; yet go not about it, nor out of thy doores, till thou haſt at leaſt vſed this or the like ſhort Prayer:

A briefe Prayer for the Morning.

O Mercifull Father, for *Ieſus Chriſt* his ſake, I beſeech thee, forgiue me all my *known* & ſecret ſins, which in thought word

word, or deed, I haue committed againſt thy Diuine Maieſtie: And deliuer mee from all thoſe *Iudgements* which are due vnto me for them; and *ſanctifie* my heart with thy Holy *Spirit*, that I may hence-forth lead a more *godly* and *religious* life. And here (O Lord) I praiſe thy holy Name, for that thou haſt refreſhed mee this night with moderate ſleepe and reſt. I beſeech thee likewiſe, defend me this day from *all perils* and *dangers* of body and ſoule. And to this end, I commend my ſelfe, and *all* my *actions*, vnto thy bleſſed protection and gouernment: beſeeching thee, that whether I liue or die, I may liue and die to thy glory, and the ſaluation of my poore ſoule, which thou haſt bought with thy precious blood. Bleſſe mee therefore, O Lord, in my *going* out, and *comming* in: and grant that whatſoeuer I ſhall *thinke*, *ſpeake*,

ſpeake, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort* of mine owne conſcience, when I ſhall come to make before thee my laſt Accounts. Grant this, O heauenly Father, for Ieſus Chriſt thy Sonnes ſake: in whoſe bleſſed Name I giue thee thy *glory*, and beg at thy hands all other *graces*, which thou ſeeſt to bee needfull for mee this day and euer, in that ptayer which *Chriſt* himſelfe hath taught me, ſaying:

Our Father which art in Heauen, &c.

Meditations, directing a Chriſtian, how he may walke, all the day with God like Enoch.

HAuing thus *begun*, *keepe all the day after*, as diligent a *watch* as thou canſt, ouer all

all thy *thoughts*, *words* and *actions*, which thou mayst easily do by craving the assistance of *Gods holy Spirit*, and obseruing these few rules.

Rom.8.26. Phil.2.3. Prou.27.2.

First, for thy thoughts.

1. BE carefull to suppresse euery sinne in the *a first motion*. Dash *b Babylons* children (whilest they are *young*) against the stones. Tread (betimes) the *c Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller. Take heede of falling oft into the same sinne, lest the *custome of sinning* d *take away the conscience of sinne*, and then shalt thou waxe so *impudently wicked*, that thou wilt neither *feare God*, nor *reuerence Man*.

e Eph.4.23. Mat.5.18, 19.

b Psa.137.9

c Isa.59.3. 1 Sam.14.4

d *Qui conscientiæ curam abiciunt, nec homines reuerentur, nec Deum.*

2. Suffer not thy minde to feed it selfe upon any imagination, which is either *vnpossible* for

Prou.6.14. Zach.8.17.

for thee to doe, or *vnprofitable*, if it be done: but rather thinke of the worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to auoid it; of *Hell*, to escape it; and of *Heauen*, to desire it.

3. Desire not to fulfill thy minde in all things: but learne to deny thy selfe those desires (though neuer so pleasing to thy nature) which being attained, will drawe either *scandall* on thy Religion, or hatred to thy Person. Consider in euery thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *miserie*, through *vnbeliefe*, *selfe-loue*, and *wilfull breaches* of Gods Law: and the *necessitie* of Gods *mercy*, through the merits of Christs passion, to be such: that if thou wert damned, *What is the vilest Creature vpon earth?* thy Conscience may answer; *Mine*

owne

owne ſelfe, *by reaſon of my great ſinnes:* And that if on the other ſide thou wert asked, *What thou eſteemeſt to bee the moſt precious thing in the world?* Thy heart might anſwer, *One drop of Chriſts blood, to waſh away my ſinnes.* And as thou tendereſt the ſaluation of thy ſoule, liue not in any *wilfull filthineſſe.* For true faith, and the *purpoſe of ſinning*, can neuer ſtand together.

5. Approue thy ſelfe to bee a *true* ſeruant of *Chriſt*, not onely in thy generall calling, as in the frequent vſe of the Word, and Sacraments: but alſo in thy particular, in making conſcience to eſchew euery *knowne ſinne*, and to obey God in euery one of his Commandements: like *Ioſias*, who *turned to God with all his heart, according to all the Law of Moſes:* And *Zachary and Elizabeth, who walked in all the Commandements of God without reproofe.* But if at auy time through

1 Reg. 12. 35

Luk. 1. 16.

through frailtie; thou ſlippeſt into any ſinne, lye not in it, but ſpeedily riſe out of it by vnfained repentance; praying for pardon, till thy conſcience bee pacified, thy *hatred of ſinne* increaſed, and thy *proofe of amendment* confirmed.

6. Beware of affecting *popularity* by adulation: the *end* neuer prooues good. And though attained by due deſert; yet manage it wiſely, leſt it prooue more dangerous than contempt. For, States deſire but to *keepe* downe whom they *contemne* for their vnworthineſſe: but to *cut off*, whom they enuy for their greatneſſe. Hee therefore is truely prudent (who conſidering the promiſes) neither *affecteth*, nor *neglecteth* popularitie. But in any wiſe take heede of harbouring *i* a *diſcontented minde*, for it may worke thee more woe than thou art aware of. It is a *ſpeciall* mercy, in the mul-

i Socrates in ſorum egreſſus, Quam multis ego (inquit) non egeo? Non eſt ergo pauper qui caret, ſed qui eget.

multitude of ſo *many bleſſings*, as thou doeſt enioy, to haue *ſome croſſes*. God giues thee *many bleſſings*, leſt through want (being his childe) thou ſhouldeſt *deſpaire*: and hee ſends thee *ſome croſſes*, leſt by too *much* proſperitie (playing the foole) thou ſhouldeſt preſume. Many who haue mounted to great *dignities*, would haue contented themſelues with *a meaner*, had they knowne their *b great dangers*: And therefore *Competencie* rather than *Eminencie*. And in all *thy will*, haue euer an eye to *Gods will*, leſt thy *ſelfe-affection* turnes to thine owne *deſtruction*. Happie the man, who in his ſhort life is leaſt knowne of the world, ſo that hee doth truly know God, and himſelfe! Whatſoeuer *croſſe* therefore thou haſt to *diſcontent* thee; remember, that it is *leſſe* than thy ſins haue *deſerued*. *Count* therefore Chriſt thy chiefeſt *ioy*, and

a *Dimidium plus toto*, Heſiod.

b *Feriunt ſummos fulmina montes* Horat. *Tangunt magnos triſtia fata deos*, Ouid. Λαθε βιωσας. *Qui notus nimis omnibus, ignotus moritur ſibi*, Senec.

and sinne, thy greatest griefe: estimate no *want*, to the *want* of *Grace*; nor any *losse*, to the *losse* of Gods *fauour*: and then the discontentment for *outward meanes*, shall the lesse perplexe thine *inward* minde. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint *Pauls* admonition; *Wee brought nothing into this World, and it is certaine, that wee can carry nothing out. And hauing foode and rayment, let vs bee therewith content: But they that will bee rich, fall into temptation, atd a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition.* Pray therefore with wise Agur: *O Lord, giue mee neither powertie nor riches, feede mee with foode conuenient for mee, lest I be too full, and deny thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of*

1 Tim 6, 7, 8, 9.

Insaniæ damnandi sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus, Viues.

Pro. 30. 8, 9.

Viuitur exiguo melius, Claud.

my

my God in vaine.

7. Beſtow no more thought vpon *Worldly things*, than thou needs muſt, for the diſcharge of thy place and the maintenance of thine eſtate: but ſtill let thy care bee greater for *a Heauenly* than earthly things: and be more grieued for a *b diſhonour* done to God, than for an *iniury* offered to thy ſelfe: But if any priuate iniury bee offered vnto thee, beare it, as a Chriſtian, with *patience*. Neuer was an innocent man wronged, but if *patiently* he bare his *croſſe*, hee *c ouercame* in the end. But thy good name in the meane while is wounded: beare that alſo with patience: For hee that at the laſt day will giue thy *body* a reſurrection, will aſſure in his good time, graſt a reſurrection to thy *good name*. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy ſelfe, is more than that which thine *enemie*

1 Tim. 6. 8, 9
Gen. 18. 10.
a Col. 3. 1, 2.
Phil. 3. 20.
b Ioſh. 7.
Pſa. 119. 21, &c.

c *Nobile vincendi genus eſt patientia: vincit qui patitur; ſi vis vincere, diſce pati. Optime iniuriæ vltio, eſt obliuio; efficit enim vt animam curet, nec magis ladit, quam ſi ſa ctanon eſſet*

mie can doe vnto thee. Neither canſt thou more reioyce him, than to heare that it thorowly vexeth thee. But if thou canſt ſhew *Patience* on earth, GOD will ſhew himſelfe iuſt from Heauen. Pray for him; for if thou bee a good man thy ſelfe, thou canſt not but reioyce, if thou ſhouldeſt ſee thy worſt enemie to become a good man too. But if he ſtill continueth in his *malice*, and *increaſeth* in his miſchiefe, giue thou thy ſelfe vnto Prayer, committing thy ſelfe, and commending thy *cauſe vnto the Righteous Iudge* of Heauen and Earth; ſaying with *Ieremie*; *Lord of Hoſtes, that iudgeſt righteouſly, and trieſt the reines of the heart: vengeance is thine, and vnto thee haue I opened my cauſe.* In the meane while, *waite* (ſaith *Dauid*) on the *Lord*: *Be of good courage, and he ſhall comfort thine heart.*

Ier. 21. 20.

Ne verbis quid ſcis oſtentes; ſed rebus te offende ſcire.

8. The more others *commend* thee

thee for an excellent act, bee thou the more humble in thine owne thoughts. Affect not the vaine praiſes of men; the bleſſed Virgin was troubled when ſhee was truely praiſed of an Angell. They ſhall be praiſed of Angels in Heauen, who haue eſchewed the praiſes of men on earth. Neither needeſt thou praiſe thy ſelfe: deale but vprightly, b others will doe that for thee. Bee not thou *curious* to know other mens *doings*, but rather be carefull that no man know any ill dealings by thee.

b Pſa.69.18.

9. Eſteeme no ſin *little*: for the *Curſe* of God is due to the leaſt: and the leaſt would haue damned thee, had not the Sonne of God died for thee. Bewaile therefore the miſery of thine owne eſtate: and as occaſion is miniſtred, c *mourne* for the iniquitie of the *time*, pray to God to amend it, and bee not thou one of them that make it *worſe*.

c Ezec.9.4. Pſ.69.9,10. Mark.3.5.

10. Laſtly,

10. Lastly, thinke often of the *d shortnesse* of thy life, and *certainty of death*: and wish rather a *good* life, than a long. For as one day of *Mans life* is to bee preferred before the *longest* age of a *Stagge*, or *Rauen*: so one day spent religiously, is to be higher valued, than a mans *e whole life*, that is consumed in prophanenesse.

Cast ouer therefore once euery day, the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come, (sith the *one halfe* must bee slept out, the rest made vncomfortable, by the *troubles* of the *World*, thine owne sickenesse, and the *death* of friends) counting *f* only the present day thine, which I spend, as if thou wert to spend *no more*.

d Heu fugiunt fræno non remorante dies. Pſal. 90 9, 19, 15.

Non quam diu, ſed quam bene.

e Fuit, non vixit, Sen.

Non refert quanta ſit vitæ diuturnitas, ſed qualis ſit adminiſtratio, Viues.

Tota vita dies vnus, vt mirum ſit homines non exſatiari yſdem toties redeuntibus.

f Non poteſt præſentem diem recte viuere is, qui ſe non eam, quaſi vltimam victurum eſſe cogit at.

Be

Secondly, for thy words.

1. REmember, that thou must answer for euery [b] *idle word*: that in [c] *multiloquie* the wiſeſt man ſhall ouer-ſhoot himſelfe. Auoide therefore all *tedious and idle* talke, whereof ſeldome ariſeth *comfort*, many times *repentance*: eſpecially beware of *raſh* anſwers, when the tongue *out-runs* the minde. The word was *thine* whileſt thou keptſt *it in*: it is * *anothers* as ſoone as it is *out*. O the ſhame, when a mans owne tongue ſhall be produced a witneſſe, to the confuſion of his owne face!

Let then thy words be *few*, but *aduiſed*: *fore-thinke* whether that which thou art to ſpeake, be *fit* to be ſpoken: affirme no more, than what thou knoweſt to be *true*; and be rather [d] *ſilent*, than ſpeake to an *ill*, or to *no* purpoſe.

b Mat. 12. 3.
c Prou. 17. and 10. 19.

Dixiſſe ſæpe pœnituit, tacuiſſe vero nunquam.
* *Neſcit vox miſſa reuerti.*
Quam periculoſum illud, Lingua quo vadis? Neſcit pœnitentia loqui qui proferenda prius ſuo tradidit ex animo, Caſſ. li. 10. Ep. 4.
d Iam. 1. 19.
Conſultius eſt tacere quam inepte loqui.

O 2. Let

2. Let thy *heart* and *tongue* euer goe together in *honesty* and *truth*: hate [d] dissembling and lying in *another*, detest it in thy *selfe*, or God will detest *thee* for it: *For he hateth a lyer, and his Father the Diuell alike.* And if once thou be discouered to make no *conscience of lying*, no man will beleeue thee when thou speakest a *truth*; but if thou louest truth, more credit will be giuen to thy word, than to a lyers *oath.* Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it *themselues*, nor are not compelled vnto it by *others*. Let not thine *anger* remaine, when thou seest the *cause* remooued: and euer distinguish twixt him that offendeth of *infirmity*, or against his *will*, and him who offendeth [g] *maliciously*, *and of set purpose*: let the one haue *pitty*

[d] 1 Pet. 2. 1. Psal. 3. 2.

Si mendacem te norint, nemo tibi credet, et iamsi affirmes verissima, Arist.

Odi tanquam amaturus.

[f] Pro. 6. 30. Acts 3. 17. 1 Tim. 1. 13.

[g] Psal. 59. 5. Psal. 10. 1, 7.

th

the other *iustice.*

3. Keepe thy *speech* as cleane from all *obscurity*, as thou wouldest thy *meate* from poyson: and let thy talke bee [h] *gracious*, and he that heares thee, may grow better by thee, and bee euer more earnest when thou [i] speakest of *Religion*, than when thou talkest of *worldly matters.*

If thou *perceiuest* that thou hast *erred*, *persеuere* not in thine *errour*: reioyce to finde the truth, and *magnifie* it. Study therefore three things especially: to *vnderstand wel*, to say *well*, and to *doe well.*

And when thou meetest with *Gods children*, be sure to marke some holy aduantage by them: frame of them, *all* the good that thou *canst*, and communicate with them, *all* the good things that thou *knowest.* The more good thou teachest *others*, the more will God still *minister* vnto thee. For as the

h Eph. 4. 29. Psal. 1. 2. Pro. 13. 36.

i *Pij est, alios reddere pios.* Psa. 139. 21. Psal. 69. 9. *Si verum audias silentio protinus reuerere, illiq; tanquam diuinæ rei assurgito.*

k Mar. 4. 24, 25.

gifts of men, by much vſing, doe *periſh* and *decreaſe*: ſo the *gifts of God*, by much vſing, doe the more *grow* and encreaſe; like the
l 2 Kin. 4. 2. *l widowes* pitcher of oyle, which the more it powred to fill *other veſſels*, the more it was ſtill repleniſhed in it ſelfe.

4. Beware that you beleeue not all that is *told* you, and that you tell not *m* all that you *heare*: for if you do, you ſhall not long enioy true friends, nor euer want great *troubles*. Therefore in accuſations, be firſt *aſſured* of the truth, then cenſure. And as thou tendreſt the reputation of an *honeſt* heart, neuer let *malice in hatred*, make thee to *reueale*, that which loue in *friendſhip* bound thee a long time to conceale. But for fear of ſuch after-claps, obſerue two things.

m Eccl. 37. Luk. 2. 19.

Arcanum tibi creditum fidelius cuſtodi, quàm depoſitam pecuniam.

First, though thou haſt *many acquaintance*; yet make no any thy *familiar friend*, but

that *truely* * *feares God*: Such a one thou neuer needeſt to feare: For though you ſhould in *ſome particulars* fall out, yet Chriſtian *loue*, the *maine ground* of your friendſhip, will neuer fall away, and the *feare of God* will neuer ſuffer him to doe thee any villany.

* *Vera amicitia tantummodo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis.*

Secondly, doe nothing in the ſight of a *ciuill* friend, for which thou canſt not be *ſafe*, vnleſſe it be concealed: nor any thing, for which (if *iuſt* cauſe be offered) thou needeſt feare him, if he prooues thine *vniuſt* enemy. If thou haſt done any thing amiſſe, aske God forgiueneſſe, and perſwade thy ſelfe, rather than *thy friend*, to keepe thine owne counſell. For be aſſured, that what friendſhip ſoeuer is grounded vpon any other *cauſe* than true Religion; if euer that *cauſe faile*, the friendſhip *falleth* off: And the rather; becauſe that as God breedes

Ciuilem amicum ſic habeas, vt putes poſſe inimicum fieri.

Quod taceri vis, prius ipſe taceas. Bellum non eſt hominũ, ſed (quod verbum ſonat) beluarum, & vitijs, non hominibus gerendum.

among men, *Truth*, *Peace*, and *Amity*, that we ſhould liue to doe one another good: ſo the *Diuell* dayly ſoweth falſhood, *diſcord*, and enmity, to cauſe (if he can) the deareſt friends to deuoure one another.

Ephes. 5. 4.
Pſal. 15. 3.

5. Make not a ieſt of another mans infirmity: remember thine owne. Abhorre the frothy *wit* of a filthy *nature*, whoſe *braines* hauing once conceiued an odde ſcoffe, his mind trauels (as a woman with childe) till he be deliuered of it. Yea he had rather loſe his *beſt friend*, than his *worſt ieſt*. But if thou be diſpoſed to be *merry*, haue a ſpeciall care to *three* things:

Irridere pium nefas, impium immane: hominem inhumanum. Nemo videtur ſibi tam vilis, vt irrideri mereatur.

Firſt, that thy mirth bee not againſt *Religion*.

Phil. 4. 4.

Secondly, that it be not againſt *Charity*.

Thirdly, that it bee not againſt *Chaſtity*: and then be as *merry* as thou *canſt*, *onely* in the *Lord*.

6. Re-

6. Reioyce not at the fall of thine *Enemy*, for thou knowest not what shall be the manner of thine *owne end*. But be more *glad to see the *worst mans amendment*, than his *punishment*. Hate no man, for feare lest *Christ* loues him: who will not take it well, that thou shouldest *hate whom he loueth*? *Christ loued* thee, when thou wast *his Enemy*: by the merits therefore of his bloud, he requireth thee, for his sake to loue *thine Enemy*. Deny him, being a Christian, if thou darest. He asketh but forgiueneſſe for forgiuenes: The forgiueneſſe of an *hundred pence*, for the forgiueneſſe of *ten thousand Talents*; The *threescore* hundred thousand Crownes, for tenne Crownes: Petty forgiueneſſe of Man, for the infinite forgiueneſſe of Almighty God. Though thou thinkest thine enemy vnworthy to be forgiuen: yet Christ is wor-

Prou. 24.17
* Valentianus Imp. *Cum supplicio mortis aliquis afficiendus esset, aiebat se malle ad vitam reuocare: Crudelis animi est alienis malis gaudere, & non miserari communem naturã.*
Rom. 5.8,10
Ephes. 2.4.
Mat. 28. 24.

thy to be obeyed.

Psal. 1. 19. *Nec mendacij vtilitas est diuturna nec veritatis damnum diu nocet.*

7. When the glory of God, or good of thy neighbour doth require it; speake the truth, and feare not the face of Man. The frowne of the Prince may sometimes be the fauour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tels thee not of thy fault; either flatters thee for fauour, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it iust, be it vniust; come it from the mouth of a friend, or of a foe; it neuer doth a wise man harme. For if it be true, thou hast a warning to amend: if it be false, thou hast a caueat what to auoid. So euery way it makes a wise

Reprehensio semper vel meliores vel cautiores nos reddit.

man

man better, or waryer. But if thou canst not endure to be reprehended; doe thou nothing worthy of reprehension.

9. Speake not of *God*, but with *feare* and reuerence, and as in his *sight* and hearing. For seeing we are not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our *talke*. But *ordinarily* to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that neuer *truely* feared God. Pray therefore with *Dauid*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in [a] praising, be discreet; in [b] saluting, courteous; in [c] *admonishing*, friendly; in [d] *forgiuing*, mercifull; in [e] *promising*, faithfull; and bountifull in [f] *recompensing* good seruice: making not the rewards of

Si reprehendi fers ægre, reprehendenda ne feceris. Leuit. 19. 22

Deut. 28. 58.
Rom. 9. 5.
Eccl. 5. 15.
Psal. 19. 22.
Qui facile in seriis iurat, in iocis iurabit: qui in iocis, & in mendacio. Vives.
Psa. 141. 3.
a 1 Pet. 5. 12
b Ro. 12. 10. *Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissoluunt prætermissa.*
c 1 Thes. 5. 26, 14.
d 1 Thes. 3. 1 Leu. 19. 17.
e Psal. 15. 4. Ezec. 18. 15
f Deut. 15. 13, 14.

vertue, gifts of *fauour*.

Thirdly, for thy Actions.

1. DOe *no euill*, though thou mightest: for God will not suffer the *least* sinne (without bitter repentance) to *escape* vnpunished. Leaue not vndone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou hast first taken *counsell at Gods Word*, of the *lawfulnesse* thereof, and prayed for his blessing vpon thy endeuour; and then doe it in the name of God, with cheerefulnesse of heart, committing the successe vnto him; in whose power it is, to blesse with his *grace* whatsoeuer businesse is intended to his glory.

Ps.119.101.
1 Cor.7.2.
1 Sam.30.8.

2. When thou art *tempted* to doe any *euill* worke, remember that *Satan* is where his business is. Let not the childe of God

1 Cor.7.5. *Inimicus semper occasioni suæ diabolus*, Greg.

b

be the instrument of so base a *slaue*: hate the *worke*, if thou abhorrest the *author*. Aske thy *conscience* these two questions: *Would I haue another to doe this vnto mee? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him?* And remember with *Ioseph*, that though *no man* seeth, yet God seeth *all*. Flye therefore (with *Ioseph*) from all sinnes, as well those which are *secret* in the sight of God, as those that are manifest in the eyes of *men*. For God, as he is *iust*, without speedy repentance, will bring thy secret sinnes, as he did *Dauids*, *in the open light, before all Israel, and before the Sunne*. Be therefore as much afraid of *secret* sinnes, as of open shame. And so auoid *all* in *generall*, as that thou do'st not allow to thy selfe any one *particular*,

Mat. 7. 12.

Luke 16. 2. 2 Cor. 6. 2. and 5. 10.

Gen 39. 9, 11, &c.

2 Sam. 12. 12

Luke 17. 2. and 12. 2.

or

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or *darling* ſinne, which the *corruption* of thy nature could beſt agree withall: for the crafty *Diuell* can hold a mans ſoule as *faſt by one*, as by *many* ſins; and faſter by that *one* which doth *pleaſe* thee, than by all thoſe which begin to be *abominable* vnto thee. And as thou deſireſt to auoid a *ſinne*: ſo be carefull to ſhun the *occaſion*.

Prou. 5. 8. and 6. 7. *Omnis peccandi occaſio vitanda eſt, nam qui amat periculum, peribit in illo.* Eccleſ. 3.

3. In effecting good actions which are within the compaſſe of thy *calling*, diſtruſt not Gods prouidence, though thou ſee the *meanes* either wanting or *weake*. And if meanes doe offer themſelues, be ſure that they be *lawfull*: and hauing gotten lawfull meanes, take heed that thou relye not more vpon them than vpon God himſelfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which he bleſſeth his children with outward things. Pray therefore for Gods *bleſſings* vpon his owne

Iudg. 7. 72.

meanes. In earthly buſineſſe, beare an *heauenly* minde: doe thou thy beſt endeauour, and commit the whole ſucceſſe to the *fore-ordaining Wiſedome* of Almighty God. Neuer thinke to *thriue* by thoſe meanes which God hath *accurſed.* That will not in the end proue *gaine*, which is gotten with the *loſſe* of thy *ſoule.* In all therefore, both *actions* and *meanes*, endeauour with *Paul* to haue *alway a cleere conſcience towards God, and towards men.*

Mat. 16. 26.

Hic murus aheneus eſto, nil conſcire ſibi, nulla palleſcere culpa, Hor.

Looke to your ſelues, what conſcience yee haue.

Acts 24. 10.

For conſcience ſhall damne, and conſcience ſhall ſaue.

4. Loue all *good things* for *Gods* ſake: but *God* for his owne ſake. Whileſt thou holdeſt God thy friend, thou needſt not feare who is thine *Enemy*: for either *God* will make thine *Enemy* to become thy *Friend*, or will bridle him that he cannot hurt thee.

Pſa. 118. 6, 7. Rom. 8. 31. Prou. 16. 7. Gen. 32. 4, &c. and 31. 7, 29, 42. Exod 32. 25 Num. 14. 2, 43, &c.

thee. No man is ouerthrowne by his Enemy, vnleſſe that firſt his ſinne hath *preuailed* ouer him, and *God* hath left him to himſelfe. He that would therefore be ſafe from the *feare* of his enemies, and liue ſtill in the *fauour* of his *God*: let him redeeme the folly of the *time paſt*, with ſerious *repentance*: looke to the *time preſent* with Religious *diligence*: and take heed to the *time to come*, with carefull *prouidence*.

Pſal. 27. 11, 12, 13.

5. Giue euery man the honour *due* to his *place*, but honour a man more for his *goodneſſe* than for his *greatneſſe*. And of *whomſoeuer* thou haſt receiued a *benefit*, vnto *him* (as God ſhall enable thee) remember to be *thankefull*. Acknowledge it louingly vnto *men*, and pray for him heartily vnto *God*, and count *euery bleſſing* receiued from *God*, as a *pledge* of his eternall loue, and *aſſure* to a *godly life*.

6. B

6. Be not proud for any *externall* worldly *goods*, nor for any *internall* ſpirituall *gifts*. *Not for externall goods*, becauſe that as they came *lately*, ſo they will *ſhortly* be gone againe: their loſſe therefore is the leſſe to be grieued at. *Not for any internall gifts*: for as God gaue them, ſo will he likewiſe take them away, if (forgetting the Giuer) thou ſhalt abuſe his gifts, to puffe vp thy heart with a pride of thine *owne* worth, and contemne *others*, for whoſe good Almighty God beſtowed thoſe gifts vpon thee. Haſt thou any *one vertue* that moues thee to be *ſelfe-conceited?* thou haſt *twenty vices* that may better *vilifie* thee in thine owne eyes.

Bee the ſame in the *ſight of God*, who beholds thy *heart*, that thou *ſeemeſt* to be in the *eyes of men*, that ſee thy *face*. Content no tthy ſelfe with *an outward good name*, when thy Con-

Tu recte viues, ſi cures eſſe quod videris. Hor. Ep. ad Quint.

Nil iuuat bonum nomen, reclamante Conſcientia.

Conscience shall *inwardly* tell thee it is vndeserued, and therefore none of thine. A *deserued good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures, I neuer read of an *Hypocrites* repentance: and no wonder; for whereas after *sin*, *conuersion* is left as a meanes to *cure all other* sinners; what meanes remaines to *recouer* him, who hath conuerted *conuersion* it selfe into sinne? Woe therefore vnto the Soule that is not, and yet still seemeth religious.

7. Marke the *fearefull end* of notorious euill men, to abhorre their wicked actions; marke the *life* of the *godly*, that thou mayest imitate it, and his blessed *end*, that it may comfort thee. *Obey* thy betters, *obserue* the wise, *accompany* the honest, and *loue* the Religious. And seeing the corrupt nature of man is prone to *Hypocrisie*, beware

Num. 23. 10
Psal. 37. 35, 36, 37.

beware that thou vse not the *Exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and deuout thereby. Obserue therefore how by the continuall vse of Gods meanes, thou feeleſt thy ſpeciall *corruptions* weakned, and thy *ſanctification* more and more encreaſed: and make no more ſhew of holineſſe *outwardly* to the world, than thou haſt in the ſight of God *inwardly* in thine heart.

1 Cor. 2. 18.

Iſa. 58. 5, 6. Mat. 23. 27, 28. Pſal. 51. 50.

8. Endeauour to rule thoſe who liue vnder thine *authority*, rather by *loue* than by *feare*: for to rule by [a] loue, is *eaſie* and *ſafe*, but *tyranny* is euer accompanied with *care* and [b] *terror*. Oppreſſion will force the oppreſſed to take *any aduantage*, to ſhake off the yoke that they are *not able* to beare; neither will *Gods Iuſtice* ſuffer the ſway that is grounded on *Tyranny*, long

a *Ama & impera, Blanda vis latet imperio*, Anſ.

b *Qui terret, plus ille timet: ſors illa Tyranno cõuenit*, Clau. *de inſt. prin.*

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long to continue. Remember that though by c *humane ordinance* they ſerue thee; yet by a more *peculiar right* they are d *Gods ſeruants*. Yea, now being *Chriſtians*, *not as thy ſeruants, but aboue ſeruants, brethren beloued in the Lord*. Rule therefore ouer e *Chriſtians* (being a Chriſtian) in loue and mercy, like *Chriſt* thy Maſter.

c 1 Pet. 2. 13.

d Leu. 25. 55 Phil. 5. 16. 1 Cor. 9. 5.

e *Si* Pericles *quoties clamydem domini indueret, apud ſe dicere conſueuerat, Attende Pericles, quod geſtaturus es imperium in liberos Athenienſes:* Plut. in Apoph. *Quanto magis tu, quoties authoritatem exerciturus es apud teipſum dicere deberes. Memento homo quod imperium geris in liberatos Chriſtianos.*

9. Remember, that of all actions, none makes a *Magiſtrate* more like *God*, whoſe Vice-gerent he is, than in doing iuſtice *iuſtly*: For the due execution whereof:

First, haue euer an open eare to the *iuſt* complaints of *vniuſt* dealings.

Secondly, ſo lend one eare to the *accuſer*, as that thou keep the other for the *accuſed*: for f hee that decreeth for either part, before *both* be heard, the decree may be *iuſt*, but himſelfe is *vniuſt*.

f *Qui ſtatuit aliquid parte inaudita, altera æquum licet ſtatuerit, haud æquus fuit,* Sen. in Med.

Thirdly,

Thirdly, in hearing both parts, encline not to the right hand of *affection*, or to the left of *hatred*: as to beleeue arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny no Iustice, which is *Regis mensura*, to the meaneſt Subiect: but let the cauſe of the *poore* and *needie*, come in equall ballance with the rich and mighty. If thou perceiueſt on the one ſide in a cauſe, the *high Hills of cunning aduantage, powerfull combination, and violent proſecution*: and on the other ſide, *the low Vallies of pouerty, ſimplicity, and deſolation*: prepare thy way (as God doth) to iudgement, by [k] *raiſing Vallies, and taking downe Hills*, equalling in equality: that ſo thou mayeſt lay the *foundation* of thy ſentence vpon an *euen ground*. In matters of *right* and *wrong*, twixt party and party, let

Iudicious Sir *Fr. Bacons* Eſſaies of Iudicature.

[k] Luk. 3. 4, 5. Iſay 40. 3.

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let thy conſcience be carefull, rather * *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine owne, vpon the authority of *Sic volo, ſic iubeo*, fearing that fearefull malediction: *Curſed be hee that remooueth his Neighbours Land-marke.* In trialls of *life* and *death*, let *Iudges* like *Elohim*, *in Iuſtice*, *remember* mercy; and ſo caſt the ſeuere eye of *Iuſtice* vpon the *fact*, as that they looke with the *pitifull* eye of *Mercy* vpon the *Malefactor*, wreſting the fauour of *Law*, to the fauour of *Life*, where *Grace* promiſeth amendment: but if *Iuſtice* requireth that * *one*, *rather* than *vnity* muſt periſh, and that a *rotten member* muſt be [a] cut off, to ſaue the *whole bodie* from putrifying; *fiat Iuſtitia.* But whileſt thou art pronouncing the *Sentence* of Iudgement on *another*,

* 2 Chron. 19.10.

Deut.27.17

Abak.5.1.

* *Melius vt pereat vnus, quàm vnitas a Enſe reſcindendum, ne pars ſincera trahatur.*

another, remember that thine *owne* iudgement hangs *ouer* thine head. In all cauſes therfore iudge *aright*, for thou ſhalt be ſure to finde a *righteous* Iudge, before whom thou muſt *ſhortly* appear to be iudged thy *ſelfe*; at what time thou mayeſt leaue to thy *friend* this for thine *Epitaph*:

Nuper eram Iudex, iam Iudicis ante Tribunal
Subſiſtens paueo, iudicor ipſe modò.

Many (I know not vpon what grounds) ſeeme to be much agrieued with the *Lawes* of the Land: but *wiſer Men* may anſwer them with the Apoſtle. *Nos ſcimus bonam eſſe Legem, modò Iudex ea legitimè vtatur*; *We know that the Law is good, if a man vſe it lawfully.* And hee ſhall be vnto mee *a righteous Iudge*, whoſe heart neither corruption of *bribes*, feare of *foes*, nor fauour of *friends*, can withdraw from the *conſcionable* practice

1 Tim. 1. 8.

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ctice of these Precepts. And to that rare and venerable *Iudge*, I say with *Iehosaphat*: *Be of courage, and doe Iustice, and the Lord will be with the good.*

1 Kin. 19. 11.

10. Lastly, make not an *occupation* of any *recreation*. The *longest* vse of pleasure is but *short*: but the *paines* of pleasure abused, are *eternall*. Vse therefore *lawfull* recreation, so farre forth, as it makes thee the *fitter* in body and minde, to doe more *cheerefully the seruice of God*, and the duties of thy calling. Thy worke is great, thy time is but short. And *hee who will recompence euery man according to his workes, standeth at the doore*. Thinke how much worke is *behinde*, how *slow* thou hast wrought in the time which is *past* and what a reckoning thou shouldest make, if thy *Master* should call thee this day to thine accounts. Be therefore carefull hence-forth, to make the *most*

Prou. 24. 17

Phil. 4. 8.

Vita breuis opusq; multum operarij pigri & vrget Paterfamilias. Rabb. Apophtheg.

Apo. 22. 12. Iam. 5. 9.

most aduantage of thy *short* time that remaines, as a man would of an *old-Leaſe*, that were neere expiring: and when thou diſpoſeſt to recreate thy ſelfe, remember how *ſmall* a time is allotted for thy *life*: and that therefore much of that is not to be conſumed *in idleneſſe, ſports, playes, and toyiſh vanities*; ſeeing the *whole* is but a *ſhort while*, though it be *all* ſpent in doing the beſt good that thou canſt: for Man was not created for *ſports, playes, and recreation*: but *zealouſly* to ſerue God in *Religion*, and *conſcionably* to ſerue his *Neighbour* in his *vocation*, and by both to aſſertaine himſelfe of eternall ſalvation. Eſteeme therefore the loſſe of * *time*, one of the greateſt loſſes. Redeeme it carefully, to ſpend it wiſely: that when that time commeth that thou mayeſt be no longer a *Steward* in Earth; thy Maſter may welcome

* *Nihil eſt aliud tempus quàm vita, quam vnuſquiſque tantum ſe amare profitetur: quum rei nullius magis ſit prodigus quàm temporis.* Eph. 5. 16. Luke 16. 2. Mar. 25. 11.

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welcome thee, with an *Euge bone ſerue*, and giue thee a better in heauen, where thou ſhalt ioyfully *enioy* thy Maſters *ioyes* for euermore.

Meditations for the Euening.

At Euening, when thou preparest thy ſelfe to take thy reſt, meditate on theſe few points.

1. THat ſeeing thy *dayes* are numbred, there is one more of thy number ſpent: and thou art *now* the neerer to thy end *by a day.*

Pſal. 90. Iob 14.5. *Viue memor quam ſis æui breuis.* Hor.

2. Sit downe a while before thou goeſt to bed, and conſider with thy ſelfe, what *memorable thing* thou haſt *ſeene, heard,* or *read* that day, more than thou ſaweſt, heardeſt, or knewe before

before, and make thy *best vse* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and giue him the glory, and count that * *day lost* wherin thou hast not done *some* good.

3. If by frailty or strong tentation, thou shalt perceiue that thou hast committed any grieuous sinne or fault: *presume* not to sleepe, till thou haue vpon thy knees, made a *particular reconciliation* with God in Christ for the same: both by confessing the fault; and by feruent praying for the pardon of the same. Thus making thy score euen with *Christ* euery night, thou shalt haue the lesse to account for, when

* *Heu perdidi diem*, Tit. Vesp. Apophtheg. *Nulla sine linea dies.*

thou art to make thy finall reckoning, before his Maiesty in the *Iudgement Day*.

4. If thou haue falne out with any in the day, let not the Sunne *goe downe in thine anger* that night. If thy *conscience* tels thee that thou hast wronged him, *acknowledge* thine offence, and * *entreate* him to forgiue thee: If *he* haue wronged thee, offer him *reconciliation*; and if *he* will not be *reconciled*, yet doe thou from thy *heart* forgiue *him*, *Math.*5.23. But in any case presume not to be thine owne *reuenger*: For in so doing, thou doest God a *double iniury*: First, in offering to take his *Sword of Iustice* out of his hand, as though he were not *iust*: hauing reserued the *execution* of *vengeance* to himselfe. Secondly, in *vsurping authority* ouer his seruant, without *referring* the cause to his hearing and censure, being his and thy Master.

Ephes.4.26.

* *Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum.*

Mihi vindicta dicit Dominus. Rom.12.19

Non est tibi ius in seruũ alienum, imo in conservum tuum.

Besides

Besides, thou art too partiall to be a Reuenger. For if thou be to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy Enemy, too heauily. It belongeth therefore to GOD to reuenge; to thee to forgiue.

And in testimonie that thou hast freely forgiuen him, *pray* vnto God for the *forgiuenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in thy *power*) doe him good, and *reioyce* in doing it: for he that doth good to his *Enemies*, shewes himselfe the Childe of God; and his reward is with God his *Father*.

5. Vse not *sleepe* as a *meanes* to satisfie the foggie *lithernesse* of thy *flesh*: but as a *medicine* to refresh thy tyred senses and members: *Sufficient* sleepe quickeneth the *minde*, and reuiueth the *body*: but *immoderate*

Cui semel ignoueris, cura vt ille sentias bona fide id esse actum, & si qua in re illum iuuare potes, experiatur te amicum, Viues. Mat. 3. 39. Rom. 12. 20. *In vita, tempus quod somno impenditur, non est vita. Vita enim vigilia est.*

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ſleepe *dulleth* the one, and *fatneth* the other.

6. Remember that *many* goe to *bed*, and neuer riſe againe, till they bee *wakened* and *raiſed vp* by the fearefull ſound of the *laſt Trumpet*. But he that *ſleepeth* and *wakeneth* with *Prayer*, ſleepeth and wakeneth with *Chriſt*. If therefore thou deſireſt to *ſleepe ſecurely*, and ſafely, yeeld vp thy ſelfe into the hands of God, whileſt thou art waking: and ſo go to bed with a reuerence of Gods *Maieſty*, and conſideration of thine owne *miſery*, which thou mayeſt imprint in thy heart in ſome meaſure, by theſe meanes, and the like meditations.

Reade a Chapter in the ſame order, as was preſcribed in the morning: and when thou haſt done, kneele downe on both thy knees at thy bed-ſide, or ſome other conuenient place in thy Chamber, and lifting vp

vp thy *heart*, thine *eyes* and *hands*, to thy Heauenly *Father*, in the name and mediation of his *Holy Sonne Iesus*; pray vnto him, if thou haue the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiuenesse* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giuing thanks* for benefits receiued, especially for thy *preseruation* that day.

5. Praying for *rest*, and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall Posterity*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy

selfe and all *thine*, to his gracious custodie.

All which thou mayest doe in these or the like words.

A prayer for the Euening.

O Most gracious God, and louing Father, *who art about my bed,* Psal. 139.23 *and knowest my down-lying, and mine vp-rising, and art* Psal. 45.18. *neere vnto all that call vpon thee, in truth and sincerity*, I wretched sinner doe beseech thee, to looke vpon me with the eies of thy mercy, and not to behold me as I am in my selfe: For then thou shalt see but an vncleane and defiled creature, *conceiued in sinne, and liuing in iniquity: so that I am ashamed to lift vp mine eyes to Heauen, knowing how grieuously I haue sinned against Heauen, and before thee:* Psal. 51. 9. Heb. 9. 6. Luke 15. 18. Dan. 6. 11. For, *O Lord*, I haue transgressed

all

all thy Commandements and righteous Lawes, not onely through negligence and infirmity, but oftentimes through *wilfull presumption*, contrary to my *knowledge*: yea contrary to the motions of thy *holy Spirit*, reclaiming me from them, so that I haue wounded my conscience, and grieued thy *holy Spirit*, by whom thou hast *sealed me to the day of redemption*. Thou hast consecrated my soule and body, to be the *Temples* of the *Holy Ghost*: I wretched sinner haue defiled both, with all manner of pollution and vncleanenesse. My *eyes* in taking pleasure to *behold vanity*, mine *Eares* in hearing *impure* and *vnchaste* speeches, my *Tongue* in leasing and *euill* speaking: my *Hands* are so full of impurity, that I am ashamed to lift them vp vnto thee: and my *Feete* haue carried mée after mine *owne* wayes: my *Vnderstanding* and *Reasoning*, which

Eph. 4. 30.

Psa. 119. 37. Isay 6. 5. and 1. 19.

Ro. 3. 15, 16

are so quicke in all earthly matters, are onely *blind*, and *stupid* when I come to meditate or discourse of *spirituall* and *heauenly* things: my Memorie, which should be the *treasury* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely euill continually*. And these my sinnes *are more in number, than the haires which grow vpon mine head*, and they haue growne ouer me like a lothsome *leprie*: *that from the crowne of the head, to the soale of the foote*, there remaines no part which they haue not infected. They make me seeme *vile in mine owne eyes*: how much more *abominable* must I then appeare in thy sight? And the *custome* of sinning hath almost taken away the con-

Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6.

2 Sam. 5. 22.

1 Iohn 3. 20.

conſcience of ſin, and pulled vpon me ſuch *dulnes* of ſenſe, and *hardnes* of heart, that thy iudgements denounced againſt my ſinnes, by the faithfull *Preachers* of thy Word, do not terrifie me to returne vnto thee by vnfained *Repentance* for them. And if thou, *Lord*, ſhouldeſt but deale with me, according to thy *Iuſtice*, and my deſert, I ſhould vtterly bee confounded and condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared me ſo long, and ſtill *wayteſt* for my *Repentance*: I humbly beſeech thee, for the bitter *Death*, and bloody *Paſſions* ſake, which *Ieſus Chriſt* hath ſuffered for me, that thou wouldeſt pardon and forgiue vnto me all my ſinnes and offences, and open vnto mee that *euer-ſtreaming Fountaine* of the *blood of Chriſt*, which thou haſt promiſed to open vnder the *New Teſtament*, to the penitent Zach. 13. 1.

tent of the houſe of *Dauid*: that all my *ſins* and vncleanneſſe may be ſo bathed in his *blood*, buried in his *death*, and hidde in his *wounds*: that they neuer bee more ſeene, to *ſhame* me in this life, or to *condemne* mee before thy Iudgement Seate, in the World which is to come. And for as much, O Lord, as thou knoweſt, that *it is not in Man to turne his owne heart, vnleſſe thou doeſt firſt giue him grace to conuert*: And ſeeing that it is as eaſie with thee to *make* mee righteous and holy, as to *bid* me to be ſuch: O my God, giue me grace *to doe what thou commandeſt, and then command what thou wilt*, and thou ſhalt finde mee willing to doe thy bleſſed will. And to this end giue vnto mee thine *Holy Spirit*, which thou haſt *promiſed* to giue (to the *worlds end*) vnto all thine Elect people; and let the ſame thy *holy Spirit purge* my heart, *heale* my

Ier. 20. 23.

Da, Domine, quod iubes, & iube quod vis, Auguſt.

Mat. 28. 20. Iob 16. 13.

my corruption, *ſanctifie* my nature, and *conſecrate* my ſoule and body, that they may become the *Temple* of the *Holy Ghoſt*, to ſerue thee in *Righteouſneſſe and Holineſſe, all the dayes of my life:* That when (by the direction and aſſiſtance of thy *holy Spirit*) I ſhall *finiſh* my *courſe* in this ſhort and tranſitory life: I may cheerefully leaue this *world*, and reſigne my *ſoule into thy Fatherly hands*, in the aſſured confidence of enioying euerlaſting life with thee, in thy Heauenly Kingdome, which thou haſt prepared for thine Elect Saints, who loue the *Lord Ieſus*, and expect his appearing.

1 Cor. 3. 16, 17.
Luke 1. 74.
Acts 13. 65.
2 Tim. 4. 7.
Pſal. 13. 5.
Mat. 25. 34.
2 Tim. 4. 8.

In the meane while, O Father, I beſeech thee, let thy *holy Spirit* worke in me ſuch a ſerious repentance, as that I may with teares lament my ſins paſt, with griefe of heart be humbled for my ſinnes preſent, and with all mine *endeauour*, reſiſt the

the like filthy ſinnes in time to come. And let the ſame thy *holy Spirit* likewiſe keep me in the *vnity* of thy *Church*, leade me in the *truth* of thy *Word*, & preſerue mee, that I neuer ſwerue from the ſame, to *Popery*, nor any other error or falſe worſhip. And let thy *Spirit* open mine *eyes* more, and more, to
Pſal. 119. 18 ſee *the wondrous things of thy Law*: and *open my lips*, that my mouth may dayly *defend* thy Truth, and *ſet forth* thy Praiſe. Encreaſe in me thoſe *good* gifts,
Pſa. 51. 15. which of thy *mercy* thou haſt already beſtowed vpon me, and giue vnto me a *penitent* ſpirit, a *chaſte* heart, a *contented* minde, *pure* affections, *wiſe* behauiour, and all other graces which thou ſeeſt to be neceſſary for me: to gouerne my *heart* in thy feare, and to guide all my life in thy fauour: that whether I *liue* or *dye*
Pſal. 19. 14. I may *liue* & *dye* vnto thee, who art my God and my Redeemer.

And

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of humbleſt heart, all poſſible thankes, for all thoſe bleſſings and benefits, which ſo graciouſly and plentifully thou haſt beſtowed vpon my ſoule and body, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iuſtification*, *Sanctification*, and *Preſeruation* from my childe-hood vntill this preſent day and houre: and for the firme hope which thou haſt giuen me of my *Glorification*. Likewiſe for my *health*, *wealth*, *food*, *rayment*, and *proſperity*: and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of body and ſoule, furniſhing me with all *neceſſary* good things, that I ſtand need of. And as thou haſt *ordained the day for man to trauell*

in,

in, and the night for him to take his reſt: ſo I beſeech thee, ſanctifie vnto me this nights *reſt* and ſleepe, that I may enioy the ſame, as thy ſweet bleſſing and benefit: That ſo this *dull* and *wearied* body of mine, being refreſhed with moderate ſleepe and reſt; I may be the better enabled to walke before thee, doing all ſuch *good workes*, as thou haſt appointed: when it ſhall pleaſe thee, by thy *diuine* power to waken me the next morning. And whileſt I ſleepe;

Pſal.121.5. doe thou, O Lord, *who art the Keeper of Iſrael, that neuer ſlumbreſt, nor ſleepeſt*, watch ouer me in thy holy prouidence, to protect me from all dangers, ſo

Apoc.12.7. that neither the *euill angels* of *Satan*, nor any wicked *enemy*, may haue any power to doe me any harme, or euill. And to this end, giue a charge vnto thy

Pſal.34.7. *Holy Angels*, that they (at thine appointment) *may pitch their tents*

tents round about mee, for my defence and ſafety: as thou haſt promiſed that they ſhould doe *about them that feare thy Name.* And knowing that thy Name is *a ſtrong Tower of defence vnto all thoſe that truſt therein*; I here commend *my ſelfe* (and *all* that doe belong vnto me) vnto thy holy protection and cuſtodie. If it be thy bleſſed Will to call for me in my ſleepe: O Lord, for *Chriſt* his ſake, haue mercy vpon me, and receiue my ſoule into thy Heauenly Kingdome. And if it be thy bleſſed pleaſure to adde more *dayes* vnto my life: O Lord, adde more *amendment* vnto my dayes: and weane my *mind* from the *loue* of the *world*, and *worldly vanities*, and cauſe me more and more to ſettle my conuerſation on *Heauen*, and *Heauenly things.* And *perfect dayly in me, that good worke, which thou haſt begun, to the*

Prou. 18. 10.

glory

glory of thy name, and the ſaluation of my ſinfull ſoule.

O Lord, I beſeech thee likewiſe, ſaue and defend from all euill and danger, thy whole Church, the KINGS Maieſty, the QVEENE, together with the *Prince* PALATINE *of* RHENE, and the religious *Princeſſe Elizabeth*, his Wife: keepe them all in the ſincerity of thy *Truth*, and proſper them in all grace and happines. Bleſſe the *Nobility*, *Miniſters*, and *Magiſtrates* of theſe Churches and Kingdomes, each of them with thoſe graces which are expedient for their place and calling. And be thou, O Lord, a comfort and conſolation to all thy people, whom thou haſt thought meet to viſit with any kinde of *ſickeneſſe*, *croſſe*, or *calamity*. Haſten, O Father, the comming of our *Lord Ieſus Chriſt*. Make me euer mindfull of my *laſt end*, and of the *reckoning*,

Apoc. 6. 10, 22, 20.

koning, that I am to make vnto thee therein: and in the meane while, carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may haue a portion in the *Resurrection of the iust*; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly begge and craue at thy hands, in the *name* and *mediation of Iesus Christ* thy Son, and in that forme of Prayer, which hee himselfe hath taught me to say vnto thee, *Our Father, &c.*

Mat. 19. 28.

Luke 14. 14.

Another shorter Euening Prayer.

O Eternall God and heauenly Father, if I were not taught and assured by the promises of thy Gospell, and the

Luke 22 61. and 7. 47. and 18. 14. and 5. 20.

Psal. 103. 8.

Mat. 11. 28. Ezech. 18. 21, 22, &c.

Deut. 17. 26 Gal. 3. 10.

the examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall childe*, and many other penitent sinners, that thou art so *full of compassion*: and so ready to forgiue the greatest sinners, who are *heauiest laden* with sinne, at what *time soeuer* they returne vnto thee with penitent hearts, *lamenting* their sinnes, and *imploring* thy grace: I should *despaire* for mine owne sins, and be vtterly discouraged, from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *vnrulinesse* of my affections, and the *vncleanesse* of my conuersation, by meanes whereof, I haue transgressed all thy *Lawes*, and deserued thy *curse*, which might cause my *body* to be *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good *name* to be traduced with scandalous *reproches*, and make mine *estate* li-

abl

able to all manner of *crosses* and *casualties*. And I confesse, Lord, that thy *mercy* is the cause that I haue not beene *long agoe confounded*. But, O my God, as thy mercy onely stayed thy Iudgement from falling vpon me hitherto; so I humbly beseech thee, in the *bowels* of the mercy of *Iesus Christ*, *(in whom onely thou art well pleased)* that thou wilt not deale with me *according to my deserts*, but that thou wouldest *freely* and *fully* remit vnto me all my sinnes and transgressions: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious blood*, which thy Sonne *Iesus Christ* hath *shed* for mee. For he *alone* is the *Physician*, and his *blood onely* is the *medicine* that can heale my *sicknes*. And he is the *true* brazen *Serpent* that can cure that poison, wherwith the *fiery Serpents* of my *sinnes* haue stung & poisoned my sick and

Lam. 3. 22. Mal. 3. 6.

Col. 3. 12.

Mat. 2. 17. Psal. 15. 7. and 28. 4.

Hosea 13. 5.

Isa. 1. 16, 18.

Mat. 9. 12. 1 Iohn 1. 7.

Iohn 13. 14.

Bayly. L.

and wounded ſoule. And giue mee, I beſeech thee thine *holy Spirit*, which may aſſure me of mine *adoption*, and that may
Gal.4.5,6. confirme my *faith*, encreaſe my *repentance*, enlighten my *vnderſtanding*, purifie my *heart*, rectifie my *will* and *affections*, and ſo *ſanctifie me throughout*,
1 Theſ.5.23. *that my whole body, ſoule and ſpirit may bee kept vnblameable vntill the glorious comming of my Lord Ieſus Chriſt*. And now, O Lord, I giue thee hearty *thankes* and *praiſe*, for that thou haſt this *day* preſerued me from all harmes and perils, notwithſtanding all my ſinnes and ill deſerts. And I beſeech thee likewiſe defend me this night
1 Pet.5.8. from the *roaring Lyon, which night and day ſeeketh to deuour me*. Watch thou, O Lord, ouer mee this night, to keepe me from his *tentations* and *tyranny*: and let thy mercy ſhield me from his vnappeaſable rage

nd malice. And to this end I *ommend* my ſelfe into thy and and protection: beſeech- ng thee, O my Lord and God, ot to ſuffer *Satan*, nor any of is euill *members*, to haue ower to doe vnto me any urt or violence *this night*. And rant, good Lord, that whe- her *I ſleepe* or *wake*, *liue* or *dye*, may *ſleepe*, *wake*, *liue*, and *dye*, nto thee, and to the glory of ny *Name*, and the Saluation of ny *ſoule*. Lord bleſſe and de- nd all choſen people euery here. Grant our *King* a long d happy raigne ouer vs. eſſe the Prince PALATINE RHENE, and the vertuous RINCES ELIZABETH his ife, together with all our agiſtrates and Miniſters: com- rt them who are in miſery, ede, or ſickeneſſe: Good ORD, giue me grace to one of thoſe *wiſe Virgins*, hich may haue my *heart* pre-

Pſal. 31. 5.

Mat. 25. 2.

Bayly. L.

prepared like a *Lampe* furnished with the *oyle of Faith*, and *light of good Workes*, to meete the *Lord Iesus*, the sweet *Bridegroome* of my *soule*, at his second and sudden *comming* in glory. Grant this, good Father, for *Christ Iesus* sake, my onely Saviour and Mediatour, in whose blessed Name, and in whose owne words I call vpon thee, as he hath taught me: *Our Father which art in Heauen, &c.*

Afterwards say:

Thy grace, O Lord Iesus Christ, thy loue, O heauenly Father; thy comfort and consolation, O holy and Blessed Spirit, be with mee and dwell in my heart, this night and euermore, Amen.

Then rising vp in a *holy* reuerence, meditate as thou art putting off thy clothes.

Things to be meditated vpon, as thou art putting off thy clothes.

1. THat the day is comming when thou muſt bee as arely *vnſtript* of all that thou aſt in the *World*, as thou art ow of thy *clothes*: thou haſt herefore here, but the *vſe of* all ings, as a *Steward* for a time, d that vpon *Accounts*. Whi-ſt therefore thou art truſted ith this *Stewardſhip*, be *wiſe* nd *faithfull*.

Nudus in hunc mundum veni, nudus quoque cbibo. Luke 16. 3.

Math. 24. 2. Iob 17. 13.

2. When thou ſeeſt the *bed*, t it put thee in minde of thy *raue*, which is now the *bed of hriſt*: For *Chriſt* (by laying his oly *body* to reſt three daies, and hree nights in the *graue*) hath *nctified*, and (as it were) *war-ed* it for the bodies of his ints, to reſt and ſleepe in, till e morning of the Reſurrecti-n: So that now, vnto the *faith-ll*, death is but a ſweet *ſleepe* and

Vt ſomnus mortis, ſic lectus imago ſepulchri.

Mat. 12. 40. 1 Theſ. 4. 14

Iſa. 57. 2.

RAVLY. L.

and the *graue* but Christs *bed*, where their bodies *rest* and *sleep* in *peace*: vntill the ioyfull *morning* of the *Resurrection* day shal *dawne* vnto them.

Isa. 26. 20.

Let therefore thy bed-clothes represent vnto thee the mould of the Earth, that shall couer thee: thy *sheetes*, thy *winding-sheete*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laide downe in thy bed, when thou perceiuest sleepe to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Psal. 4. 8.

Thus religiously *opening* euery Morning thy heart, and *shutting* it vp againe euery Euening, with the *Word of God and prayer*, as it were, with a *locke* and *key*: and so *beginning* the day with Gods Worship, *continuing* it in his feare: and *ending* it in his fauour, thou shalt be sure to finde the *blessing* of

God

God vpon all thy dayes labours and good endeauours: and at night thou mayest *assure* thy *selfe*, thou shalt sleepe *safely*, and *sweetly* in the armes of thy heauenly Fathers *prouidence*.

Thus farre of the Piety, *which euery Christian, in* priuate *ought to practise* euery *day. Now followeth that, which he (being a* Housholder*) must practise* publikely *with his Family.*

Meditations for houshold Piety.

1. IF thou be called to the gouernment of a *family*, thou must not hold it sufficient to serue God, and liue vprightly in thine *owne* person: vnlesse thou cause *all* vnder thy *charge* to doe the same with thee. For the performance of *this* duty, God was so well pleased with *Abraham*, that he would not hide from him his counsell.

Rvlv. L.

Gen.18.17, 19. For (saith God) *I know him that he will command his Sonnes and his Houshold after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him.* And *Abraham* had 318. men-seruants, which were thus *borne* and *catechized* in his House; with whose helpe he rescued also his nephew *Lot* from the captiuity of his enemies. And religiously-valiant *Ioshua protesteth* before all the people, that if they all would fall away from the true worship of God, yet *that hee and his House would serue the Lord.* And God himselfe giues a speciall charge to all House-holders, that they doe *instruct* their Family in his *Word*, and *traine them* vp in his *feare* and seruice. *These words which I command thee this day. shall bee in thy heart, and thou shalt whet*

Gen.4.14.

Iosh.24.15.

Deut.6.7.

them

them continually vpon thy Children, and shalt talke of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou liest downe, and when thou risest vp, &c. Thou shalt feare the Lord thy God and serue him. *Dauid* according to this Law, had so ordered his family, *That no deceitfull person should dwell in his House, but such as would serue God, and walke in his way.* Psal. 101. 6. And Religious *Hester* had taught her *Maides* to serue God in *fasting and prayer.* Hest. 4. 16. And (the more to further thy *family* in the *zeale* of Religion) settle ouer thy chiefest affection on *those* whom thou shalt perceiue to be best addicted to *true Religion.* This also will turne to their owne *aduantage* in a double respect. First, God will the rather blesse and prosper the *labour* and handie-worke of such *godly* seruants: For *Laban* perceiued, *that God blessed him for* Gen. 30. 27.

Gen. 39. 3. *Iacobs ſake.* And *Potiphar* ſaw, that *the Lord made all that* Ioſeph *did, to proſper in his hand:* yea, when innocent *Ioſeph* was caſt into Priſon, *his Keeper ſaw that whatſoeuer he did, the Lord made it to proſper:* and therefore the *Keeper* committed all the *charge* of the *Priſoners* into *Ioſephs* hand. Secondly, the *trulier* a Man doth ſerue *God*, the *faithfullier* he will ſerue *thee.*

Gen. 39. 22, 23.

2. If euery *Houſholder* were thus carefull, according to his *duty*, to bring vp his Children and Family, in the *ſeruice* and *feare of God* in his *owne* houſe, then the Houſe of *God* ſhould be better filled, and the *Lords Table* more frequented euery *Sabbath* Day; and the Paſtours *publike* Preaching and labour would take *more* effect than it doth. The *ſtreets* of townes and Cities would not *abound* with ſo many drunkards, ſwearers, whore-mongers, and prophane ſcof-

ſcorners of true *Piety and Religion*; *Weſtminſter Hall* would not be ſo full of contentions, wrangling ſuits, and vnchriſtian *debates*; and the *priſons* would not be euery Seſſions ſo full of Theeues, Robbers, Traitors, and Murtherers. But (alas) *moſt* Houſe-holders make no other vſe of their *Seruants*, than they doe of their *Beaſts*. Whileſt *they* may haue their *Bodies* to doe their ſeruice, they care not if their *Soules* ſerue the *Deuill*. Yet the common *complaint* is; that *faithfull* and *good* ſeruants are *ſcare* to bee found. True; but the reaſon is, becauſe there are ſo many *prophane* and *irreligious Maſters*: for, the example and inſtruction of a *Godly* and *Religious Maſter*, will make a good and faithfull *Seruant*, as may witneſſe the examples of *Abraham, Ioſhua, Dauid, Cornelius, &c.* who had *good* ſeruants, becauſe they were Religious

Masters, such as were carefull to make *their* seruants *Gods* seruants.

It is the *chiefe* labour and care of most men, to *raise*, and to *aduance* their *house*; yet let them *rise vp earely, and lye downe late, and eate the Bread of carefulnesse*, all will be but in vaine, for *except the Lord build a House*, (that is, raise vp a Family) *they labour in vaine*. For God hath sealed this, as an *irrevocable* decree, that *he will powre his wrath vpon the Families that call not vpon his Name*: yea, *God will take the Wicked, and plucke him out of his Tabernacle, and root him out of the Land, &c.* Yea, when his *iniquities are full*, he will make *the Land to spue out euery Canaanite*. *Religion* the and the *Seruice* of God in a Family, is the *best* building, a *surest* entayling of House a Land, to a *man* and his *posterity* for the *righteous Man shall* i

Psal. 127. 12

Ier. 10. 25.

Psalme 52.

Gen. 15. 16.

Leu. 18. 25.

Psal. 3. 7, 29

her

herit the Lord, and dwell therein for euer.

As therefore if thou desirest to haue the *blessing* of God vpon thy *selfe*, and vpon thy *Family*, either before or after thy owne priuate deuotion, call euery morning *all* thy *Family* to some *conuenient* roome; and first, either reade thy selfe vnto them a Chapter in the *Word* of God, or cause it to be read distinctly by some *other*. If *leasure* serue, thou mayest *admonish* them of some *remarkeable* good *notes*, and then kneeling downe with them in *reuerent* sort, as is before described, pray with them in this manner:

a *Origen* would haue the word expounded, in Christian houses, *Hom. 9. in Leuit.* *Augustine* saith: that which the Preacher is in the Pulpit, the same the Householder is in the house.

Morning prayer for a Family.

O Lord our God and heauenly *Father*, who art the onely Creatour and Gouernour of Heauen and Earth,

and all things therein contained, wee confesse that we are *vnworthy* to appeare in thy sight and presence, considering our manifold sinnes, which we haue committed against *Heauen and before thee:* and how that we haue beene *borne* in sinne, and doe *daily* breake thy holy *Lawes* and Commandements, contrary to *our* knowledge and consciences; albeit that wee *know* that thou art our *Creator*, who hast *made* vs; our *Redeemer*, who hast *bought* vs with the *blood* of thy *onely* begotten Sonne; and our *Comforter*, who bestowest vpon vs, all the good and holy *graces*, which we enioy in our soules and bodies. And if thou shouldest but deale with vs, as our wickednesse, and vnthankefulnesse haue deserued: what other thing might wee (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to

come,

come, *wrath*, and euerlasting *condemnation*? Yet, O Lord, In the *obedience* of thy Commandement, and in the *confidence* which we haue in thy vnspeakable and endlesse mercy in thy Sonne, our Sauiour *Iesus Christ*: we thy poore seruants, appealing from the Throne of *Iustice* (where we are iustly lost and condemned) to thy Throne of *Grace*, (where Mercy *raigneth*, to pardon *abounding* sinne:) doe from the *bottome* of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences and misdeeds: that by the vertue of the precious blood of Iesus Christ, thine innocent *Lambe*, which hee so *abundantly* shed (*to take away the sinnes of the World*) all our sinnes, both *originall* and *actuall*, may be so cleansed and washed from vs, as that they may *neuer* be laid to *our charge*, nor euer haue power to rise vp in Iudge-

ment against vs. And we *beseech* thee, good *Father*, for *Christ* his death and passion *sake*, that thou wilt not suffer to fall vpon vs that fearefull curse and vengeance, which thy Law hath *threatned*, and our sins haue iustly deserued. And for as much, O Lord, as we are taught by thy Word, *that Idolaters, Adulterers, Couetous men, Contentious persons, Drũkards, Gluttons, and such like* inordinate liuers, *shall not inherit the Kingdome of God*: powre the grace of thy *Holy Spirit* into our hearts, whereby wee may be *enlightned* to see the filthinesse of our *sinnes*, to abhorre them: and may be more and more *stirred* vp to liue in *newnesse* of life, and loue of thy *Maiesty*; so that we may daily encrease in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, *O Lord*, we ren-

der

der vnto thee most hearty *thankes*, for that thou hast elected, created, redeemed, called, iustified, and sanctified vs in good measure in this *life*, and giuen vs an assured hope that thou wilt glorifie vs in thy *heauenly* Kingdome, when this mortall life is ended. Likewise we thanke thee for our life, health, wealth, liberty, prosperity, and peace; especially, O *Lord*, for the *continuance* of thy holy *Gospell* among vs, and for sparing vs so long, and granting vs so gracious a time of *Repentance*. Also we praise thee, for all other thy mercies bestowed vpon vs; more especially for preseruing vs this Night past, from *all dangers* that might haue befalne our Soules and Bodies. And seeing thou hast now brought vs safe to the *beginning* of this day, we beseech thee *protect* and *direct* vs in the same. Blesse and defend vs in our

our *going out*, & *comming in*, this day and euermore. Shield, vs, *O Lord*, from the *tentations* of the *Deuill*, and grant vs the custodie of thy *holy Angels*, to defend and direct vs in all our *wayes*.

And to this end, we recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy *hands*, and almighty *tuition*. Lord defend them from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *grosse* sinne, especially those whereunto our *natures* are most *prone*. *Set a watch before the doore of our lips*, that we offend not thy *Maiesty*, by any rash or false oathes; or by any lewd or lying speeches: giue vnto vs, *patient mindes*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to bee needfull for vs, that we may the better

be inabled to ſerue thee in holineſſe and righteouſneſſe. And ſeeing that all *Mens* labour, without thy *bleſſing* is in vaine, bleſſe *euery* one of vs in our ſeuerall places and callings, *direct thou the worke of our hands vpon vs, euen proſper thou our handy-worke*; (for except thou *guide* vs with thy *grace*, our endeauours can haue no *good ſucceſſe*.) And prouide for vs all things, which thou, O Father, knoweſt to be needfull for euery one of vs, in our *ſoules* and *bodies* this day. And *graue* that we may ſo *paſſe* thorow the *Pilgrimage* of this ſhort *life*: that our *hearts* being not *ſettled* vpon any tranſitory things, which we meete with in the *way*: our *ſoules* may euery day be more and more *rauiſhed* with the loue of our *home*, and thine euerlaſting *Kingdome*.

Defend likewiſe, *O Lord*, thy Vniuerſall Church, and euery par-

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particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein we liue. Preserue and defend from all euils and dangers, our gracious KING CHARLES, together with the PRINCELY PALSGRAVE of *Rhene*, and the Religious *Princesse* ELIZABETH his Wife. Multiply their dayes in blisse and felicity: and afterwards *crowne* them with euerlasting ioy and glory. Blesse all our Ministers and Magistrates, with all graces needfull for their places, and gouerne *thou* them, that they may gouerne vs in *peace and godlinesse*: and of thy mercy, *O Lord*, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *euill* Conscience, because they haue sinned against thy

Word,

Word, or for *a good* Conſcience, becauſe they will not ſinne againſt thy *truth*. Make the *firſt* to know, that not one drop of the blood of *Chriſt* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, vpon repentance, for the greateſt *ſinnes* of the chiefeſt ſinner in the World. And for the other, Let not, O Lord, thy *long-ſufferance* either too much *diſcourage* them, or too much *encourage* their enemies: but grant them *patience* in ſuffering, and a gracious and ſpeedy *deliuerance*, which way may ſtand beſt with their *comfort* and thy *glory*.

Giue euery one of vs grace, to be alwaies mindefull of his laſt end, and to be prepared with faith and repentance, as with a *Wedding-garment*, againſt the time that thou ſhalt call for vs out of this ſinfull World. And that in the meane while we may

may ſo in all things, and aboue all things, ſeeke thy *glory*, that when this *mortall* life is ended, we may then be made *partakers* of *immortality*, and life *eternall* in thy moſt bleſſed and glorious *Kingdome*.

Theſe, and all other graces, which thou, O Father, ſeeſt to be neceſſary for vs, and for thy whole *Church*, we humbly beg and craue at thy *hands*, concluding this our imperfect prayer in that *abſolute* forme of praier, which Chriſt himſelfe hath taught vs, ſaying:

Our Father which art in Heauen, &c.

After prayer, let euery one of thy Houſhold (taking in the feare of God, ſuch a breake-faſt or refreſhing, as is fit) depart: the children *to Schoole, the* ſeruants *to their worke*; euery one *to his office, the* Maſter *and* Miſtreſſe *of the Family to their Callings, or*

to

to some honest *exercise for recreation, as they thinke fit.*

The practice of Piety at Meales, and the manner of feeling.

BEfore Dinner and Supper, when the *Table* is couered, ponder with *thy selfe* vpon these *Meditations:* to worke a deeper impression in thy heart, of Gods *fatherly prouidence* and *goodnesse* towards thee.

Meditations before Dinner and Supper.

1. MEditate that *Hunger* is like the sickenesse called a *Wolfe:* which if thou doest not feede, will deuoure thee, and eate thee vp: and that meate and drinke are but as *physicke*, or meanes which God hath ordained, to releeue and cure this *naturall infirmitie*, and necessity of man. Vse therefore

Hoc me docuisti, vt quemadmodum medicamenta, sic alimenta accedam, Aug lib. 10. Conf.

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fore to eate and to drinke, rather to sustaine and refresh the *weakenesse* of Nature; than to satisfie the sensuality and delights of the flesh. Eate therefore to liue, but liue not to eate. A *Skauenger*, whose liuing is to *empty*, is to be preferred before *him* that liueth but to *fill* Priuies. There is no seruice so *base*, * as for a man to bee a *slaue* to his *belly*. The Apostle termeth such, *Belly-gods*, Phil. 3. 19. Therefore we may boldly terme them as the Scriptures doe other *Idols*, [a] *Gillulim*, Dungie-gods, *Hab.* 2.18,19. 2 *Kin.* 17. 12. and as no one action (Gods Ordinance excepted) makes a man more to resemble a *Beast*, than eating or drinking: so the *abuse* of eating and drinking, to *surfetting*, *drunkennesse* and *spewing*, makes a *man* more *vile* than a *Beast*.

2. Meditate of the *omnipotency* of God, who made all these

* *Maior sum & ad maiora genitus, quàm vt mancipium sim mei corporis*, Senec.

[a] Or *Galal*, which signifieth mans dung, as Ezc. 4. 15, 17

these Creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* thorow the vniuersall World, maintaining all their liues, which hee hath giuen them; which surpasseth the wisedome of all the *Angels* in Heauen: and of his *clemency* and *goodnesse*, in feeding also his *very enemies*.

Heb. 11.3.

Psa. 145. 15, 16.

Matth. 5. 14, 45, &c. Acts 14.17.

3. Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, haue lost their liues, to become food to nourish thee: and how *Gods prouidence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these dead Creatures he maintaines thee in *health* and *life*.

4. Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bounty*, *goodnesse*, and *mercy* towards *thee*, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so *gracious*

Hanc ob causam Gentiles mensas sacras & sacta nominabant, Viues.

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gracious a God, to be abused by scurrility, ribaldry, or swearing: or thy * *fellow brother*, by disgracefull *backe-biting*, *taunting*, or *slandering*.

5. Meditate, how that thy Master *Iesus Christ* did neuer *eate* any *food*, but *first* he blessed the Creatures, and gaue *thankes* to his heauenly Father for the same. And after his last *Supper*, we reade that *he sung a Psalme*. For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*: For, *The people would not eate at their Feast, till* Samuel *came to blesse their meate*. And, saith *Ioel* to Gods people: *You shall eate and be satisfied, & praise the Name of the Lord your God*. This also was the practice of the *Apostles*. For S. *Paul* in the Ship, gaue *thankes before meate*, in the presence of *all* the people that

* S. *Austen* had written ouer his table, *Quisquis amat dictis absentem rodere famam, hanc mensam vetitam nouerit esse sibi*. Possid. de vita Aug.

Luke 9.16. Mat. 14.19. and 15.36. Mar. 6.41. and 8. 6. Luke 24. Iohn 6.11. Mar. 26. 30. Deur. 1. 10. 1 Sam. 9. 13 Ioel 2. 26.

Acts 27.35.

that were therein. Imitate thou therefore in ſo *holy* an action, ſo *bleſſed* a Maſter, and ſo many worthy preſidents that haue followed him, and gone before thee. It may be, becauſe thou haſt neuer vſed to giue thankes at meales, therefore thou art now aſhamed to beginne. Thinke it no ſhame to *doe* what *Chriſt* did; but bee rather aſhamed that thou haſt ſo long neglected ſo *Chriſtian* a duty. And if the *Sonne of God* gaue his Father ſuch great thankes for a Dinner of *Barley bread, and broyled Fiſh*; what thankes ſhould ſuch a *ſinfull man* as thou art, render vnto God, for ſuch *variety of good* and dainty cheere? How many a true Chriſtian would bee glad to *fill* his belly with the morſels which thou *refuſeſt*, and doe *lacke* that which thou *leaueſt*? How *hardly* doe others *labour* for that which they eate, and

and thou haſt thy foode *prouided* for thee, without either *care or labour*? To conclude, if

Dan.5.14 *Pagan Idolaters* at their Feaſts, were accuſtomed to *praiſe* their falſe *gods*: what a ſhame is it for a *Chriſtian* (at his Dinners and Suppers,) not to *praiſe* the

Acts 17.28. *true God, in whom we liue, moue and haue our being?*

6. Meditate, that thy *body*, which thou doeſt now ſo daintily *feed*, muſt be (thou knoweſt not how ſoone) meate for

Iob 17.14 *Wormes: When thou ſhalt ſay to corruption, Thou art my Father, and to the Worme, Thou art my Mother, and my Siſter.*

7. Meditate, how that many

Pſal.69.12. a *Mans Table is made his Snare*, ſo that through his intemperancy and vnthankefulneſſe, the meat which ſhould nouriſh his body, *kils* him with a *ſurfeit*: in ſo much, that more are killed with this *ſnare*, than with

Gen.3.17. 1 Tim.4.4,5 the *Sword*. And ſeeing that

ſince

since the *Curse*, the vse (as of all creatures, so likewise) of meate and drinke, is vnto vs *vncleane*, till the same be *sanctified* by the *Word* of God, and *Prayer*: and that *Man* liueth not by *Bread* onely, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *Staffe of Bread*. Sit not therefore downe to eate, before you pray, and rise not before you giue God thankes. Feed to suffice *Nature*, yet rise with an appetite, and remember thy poore Christian *brethren* who suffer hunger, and want those *good things* wherewith thou doest abound.

Mat. 4.4.
Leu. 26. 26.
Ezec. 4. 16. and 5. 16.
1 Sam. 9. 13.
Mat. 14. 6.
Luke 24. 30.
1 Cor. 10. 1.
Rom. 14. 6.
1 Thes. 5. 18.
Eccl. 10. 17.
Luke 21. 34.
Eccl. 31. 10.
Nehe. 5. 10.
Amos 6. 6.

These things, or some of them premeditated: (if there be not a Samuel *present)* lift vp with all comely reuerence, *thy heart, with thy hands and eyes, vnto the* great Creatour *and Feeder of all* Creatures: *and before Meate, pray vnto him thus*:

1 Sam. 9. 13.
Mat. 14. 19.

Grace

Grace before meat.

OMoſt gracious God, an louing Father, who fee
Pſal.104.27 deſt all *Creatures* liuing, whic
Ioel 1.10. depend vpon thy diuine *prou*
Pſal.147.9. *dence*: we beſeech thee *ſanctifi*
Iob 39. 3. theſe Creatures, which tho
1 Tim.4.5. haſt ordained for vs: giue the
vertue to nouriſh our bodies
in *life* and *health*: and giue
grace to receiue them *ſoberl*
1 Kin.19.8. and *thankefully*, as from t
hands: that ſo in the *ſtrength*
theſe and other thy *bleſſings*, w
may walke in the *vprightne*
of our hearts, before thy *fa*
this day and all the dayes
our liues: through Ieſus Chri
our Lord and onely Sauiou
Amen.

Or thus.

MOſt gracious GOD, a
mercifull Father; we
fee

ſeech thee *ſanctifie* theſe Creatures to our vſe: make them *healthfull* to our nouriſhment; and vs *thankefull* for all thy bleſſings, through Chriſt our *Lord* and onely Sauiour, *Amen*.

Another Grace before meate.

O Eternall God, *in whom we liue, moue, and haue our being*, we beſeech thee bleſſe vnto thy Seruants theſe Creatures, that in the *ſtrength* thereof we may *liue*, to the ſetting forth of thy *praiſe* and *glory*: through Ieſus Chriſt our Lord and onely Sauiour, *Amen*.

After euery meale, be carefull of thy ſelfe and Family, as Iob was for himſelfe and his Children, Iob 1. 4. *leſt that in the cheerefulneſſe of eating and drinking, ſome ſpeech hath ſlipped*

out, which might bee either offensiue to God, or iniurious to Man: And therfore with the like comely gesture and reuerence giue thankes vnto God, and pray in this manner.

BLessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord, vouchsafe likewise to *feed* our *soules*, with the *spiritual food* of thy holy *Word*, and *Spirit*, vnto life euerlasting. Lord defend and saue thy whole *Church*: our gracious KING CHARLES, the Prince PALATINE of RHENE, and the Lady *Elizabeth* his Wife; Forgiue vs our sins, and vnthankfulnes passe by our manifold *infirmities*, make vs all mindfull of our *last ends*, and of the *reckoning* that we are to make to the thereiu. And in the meane while

gran

grant vnto vs health, peace, and truth, in Iesus Christ our Lord, and onely Sauiour.

Or thus.

BLessed bee thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed vs at this time. Lord forgiue vs all our sins and frailties: saue and defend thy whole *Church*, our King & royall *Posterity*, and grant vs health, peace, and truth, in Christ our onely Sauiour, *Amen.*

Or thus.

WEE giue thee thankes (O Heauenly *Father*) for *feeding* our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feede our soules with thy holy Word, vnto life euerlasting. Defend (O Lord) thine vniuersall *Church*,

the *King*, and his Royall *Posterity*, and grant vs continuance of thy *grace* and *mercy*, in Christ our onely Sauiour. *Amen.*

The practice of Piety at Euening.

At Euening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, *and his* Disciples) *sing a* Psalme. *But in singing of Psalmes, either after Supper, or at any other time, obserue these* Rules.

Rules to be obserued in singing *of Psalmes.*

1. BEware of singing *distinct Psalmes* for an *ordinary* recreation

recreation; as do men of impure Spirits, who ſing holy *Pſalmes*, intermingled with prophane *Ballads*. They are *Gods Word*, take them not in thy mouth in vaine.

2. Remember to ſing *Davids Pſalmes*, with *Dauids Spirit*. Mat.22.43.

3. Practiſe Saint *Pauls* rule: *I will ſing with the Spirit, but I will ſing with the vnderſtanding alſo.* 1 Cor.14.15

4. As you *ſing*; vncouer your *heads*, and behaue your ſelues in comely reuerence, as in the ſight of God, ſinging to God, in Gods owne Words: but be ſure that the matter makes more melody in your *hearts*, than the *Muſicke* in your *Eares*: for the ſinging with a grace in our hearts, is that which the *Lord* is *delighted* withall, according to that old Verſe: 1 Cor.11.4. Eph.5.19. Col.3.16.

Non vox, ſed votum, non muſica chordula, ſed cor.

Non clamans, ſed amans, pſallit in aure Dei.

'Tis not the voice, but vow,
Sound heart, not ſounding ſtring:
True zeale, not outward ſhew,
That in Gods eare doth ring.

5. Thou maiſt, if thou thinke good, ſing all the *Pſalmes* ouer in order: for all are moſt diuine and comfortable. But if thou wilt chuſe ſome *ſpeciall Pſalmes*, as more fit for ſome *times*, and *purpoſes:* and ſuch, as by the oft vſage, thy people may the *eaſilier* commit to memory:

Then ſing,

In the Morning, *Pſal.* 3. 5. 16. 22. 145.

In the Euening, *Pſalme* 4. 134. 141.

For mercy after a ſinne committed, *Pſal.* 51. 103.

In ſickeneſſe, or heauineſſe, *Pſal.* 6. 13. 88. 90. 91. 137. 146.

Whe

When thou art conuerted, *Psal.* 30. 32.

On the Sabbath Day, *Psalm.* 19. 92. 95.

In time of ioy, *Psal.* 80 98. 107. 136. 145.

Before Sermon, *Psalme* 1. 12. 147. the 1. and 5. *part* of the 119.

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Psalm.* 22. 23. 103. 111. 113.

For spirituall solace, *Psa.* 15. 19. 25. 46. 67. 112. 116.

After wrong and disgrace receiued, *Psalm.* 42. 69. 70. 140. 144.

After the Psalme, all kneeling downe in reuerent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus.

Euening Prayer for a Family.

O Eternall God, and most gracious *Father*, wee thine vnworthy Seruants, here assembled, doe cast downe our selues at the foot-stoole of thy *grace*, acknowledging that we haue inherited our *Fathers* corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in vs naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* loue of our selues, and the World; *too little* loue of thee, and thy Kingdome, but empty and voyde of faith, loue, patience, and euery spirituall grace. If thou therefore

shou

ſhouldeſt but enter into iudgement with vs, and ſearch out our naturall corruption, and obſerue all the curſed fruits and effects that we haue deriued from thence: *Satan* might iuſtly challenge vs for his *owne*, and we could not expect any thing from thy Maieſty, but thy wrath and our condemnation, which we haue long agoe deſerued. But, good Father, for *Ieſus Chriſt* thy deare Sonnes ſake, *in whom onely thou art well pleaſed*, and for the merits of that bitter death and bloody paſſion, which we beleeue that he hath ſuffered for vs: haue mercy vpon vs, pardon and forgiue vs all our ſinnes, and free vs from the *ſhame* and confuſion which are due vnto vs for them, that they may neuer *ſeaze* vpon vs to our confuſion in this life, nor to our condemnation in the world which is to come. And for as much as

Mat. 3. 17.

thou haſt created vs to ſerue *thee*, as *all* other Creatures to ſerue *vs:* ſo we beſeech thee inſpire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may haue the inward *ſight* & *feeling* of our *ſins* and naturall corruptions, and that we may not be *blinded* in *them* through *cuſtome*, as the *Reprobates* are: but that we may more and more loathe them, and be heartily grieued for them, endeauouring by the vſe of all good meanes to ouercome and get out of them. O

Rom. 6. 6. Phil. 3. 10.

let vs *feele* the *power* of *Chriſt death*, killing ſin in our *mort bodies*; and the *vertue* of his re ſurrection, raiſing vp our *ſoul* to newneſſe of life. Conuert o hearts, ſubdue our affection regenerate our mindes, and p rifie our nature; and ſuffer not to bee drowned in t ſtreame of thoſe filthy vi & ſinfull pleaſures of this ti

wherewith thousands are carried head-long to eternall destruction: but daily frame vs more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousnesse and true holinesse, we may so serue and glorifie thee, that liuing in thy *feare*, and dying in thy *fauour*, wee may in thine appointed time, attaine to the blessed resurrection of the *iust*, vnto eternall *life*. In the meane while, O Lord, encrease our *faith* in the sweet promises of the *Gospell*, and our repentance from *dead* workes, the assurance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our loue vnto thy Children: especially those, whom we shall see to stand in *need* of our helpe and comfort: That so, by the fruits of *Pietie*, and a righteous life, we may be assured that thy holy Spirit doth dwell in vs, and that wee

are

are thy Children by *Grace* and *Adoption*. And grant vs, good Father, the continuance of health, peace, maintenance and all other outward things: so farre forth, as thy Diuine Wisedome shall thinke meete and necessary for euery one of vs.

And heere, *O Lord*, according to our bounden duty, we confesse, that thou hast beene exceeding mercifull vnto vs all, in things of this life: but infinitely more mercifull in the things of a better life, and therefore we doe heere from our very soules, render vnto thee all humble and hearty thankes, for all thy *blessings* and benefits bestowed vpon our soules and bodies, acknowledging *thee* to be that *Father of lights, from whom we haue receiued all those good and perfect gifts*: and vnto thee alone for them, we ascribe to be due, all glory, ho-

Iam. 1. 17.

nour and praiſe, both now and euermore. But more eſpecially, we praiſe thy Diuine Maieſty, for that thou haſt defended vs this day from all perills and dangers: ſo that none of thoſe iudgements (which our ſinnes haue deſerued) haue falne vpon any one of vs. Good Lord, forgiue vs the ſins which this day we haue committed againſt thy Diuine *Maieſty*, and our *Brethren*: and for Chriſt his ſake, be reconciled vnto vs for them. And we beſeech thee likewiſe of the ſame thine infinite goodneſſe and mercy, to defend and protect vs, and all that belong vnto vs this night; from all danger of fire, robbery, terrours of euill angels, or any other feare of perill, which for our ſins might iuſtly fall vpon vs. And that wee may be ſafe *vnder the ſhadow of thy wings*; we here commend our bodies and ſoules

Pſal. 78.49.

Pſal. 91. 5.

and

and all that we haue, vnto thine Almighty protection. Lord bleſſe and defend both vs and them from all euill. And whileſt we ſleepe, doe thou, *O Father*, who neuer ſlumbreſt nor ſleepeſt; watch ouer thy Children, and giue a charge to thy *Holy Angels*, to *pitch their Tents* round about our Houſe and dwelling, to *guard* vs from all dangers: That ſleeping *with* thee, we may in the next morning be wak'ned by *thee*, and ſo being *refreſhed* with moderate ſleepe, we may be the fitter to ſet forth thy *glory* in the conſcionable duties of our callings.

And wee beſeech thee, O Lord, to be mercifull likewiſe to thy whole Church, and to continue the tranquillity of theſe Kingdomes, wherein wee liue, turning from vs thoſe plagues which the *crying ſinnes* of this Nation doe *cry* for.

Preſerue

Preserue our Religious *King* CHARLES, from all dangers and *Conspiracies*; blesse the PRINCELY PALSGRAVE of RHENE, and the gracious PRINCESSE ELIZABETH, his deare Wife: blesse all our Magistrates and *Ministers*, all that feare thee, and call vpon thy *Name*, all our Christian Brethren and Sisters, that suffer sickenesse, or any other affliction or misery, especially those, who any where doe suffer persecution for the testimony of thy *Holy Gospell*, grant them patience to beare thy crosse; and deliuerance, when and which way it shall seeme best to thy Diuine Wisedome. And Lord, suffer vs neuer to forget our last ends, and those *reckonings*, which then we must render vnto thee. In health and prosperity, make vs mindfull of sicknes, and of the *euill day* that is behinde, that these things

may

Luk.21. 35.

Mat.25.3, &c.

may not ouertake vs as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweete *Bridegroome* of our soules. And now, Oh Lord, most holy and iust, we confesse that there is no cause why *thou* (who art so much displeased with Sinne) shouldest heare the *Prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Sauiour, we humbly begge these, and all other graces which thou knowest to be needfull for vs, shutting vp these our *imperfect* requests, in that *most holy* Prayer, which *Christ himselfe* hath taught vs to say vnto thee, *Our Father, &c.*

Thy Grace, O Lord Iesus Christ; thy loue, O heauenly Father; thy comfort and consolation, O holy and blessed Spirit, be

wit

with vs, and remaine with vs this night, and for euermore, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the feare of *God* depart euery one to his rest: vsing some of the former priuate *meditations* for Euening.

Thus farre of the Houſe-holders publique *Practice of Piety, with his Family, euery day. Now followeth his Practice of Piety with the Church, on the* Sabbath Day.

Meditations of the true manner of practising Piety on the Sabbath Day.

ALmighty God will haue himselfe worshipped, not onely in a priuate manner, by priuate persons and Families: but also in a more publique sort, of all the godly ioyned

to

together in a visible *Church*: that by this meanes he may be knowne not only to be *God* and *Lord* of euery *singuler* person; but also of the Creatures of the *whole vniuersall* World.

Quest. But why doe not we *Christians*, vnder the *New*, keep the *Sabbath* on the same seuenth day, whereon it was kept vnder the *Old Testament*?

Mat. 12. 1. Deut. 18. 18, 19.

I answer: because that our *Lord Iesus*, who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands vs to *heare*, did alter it from that *seuenth* day, to this *first* day of the Weeke, whereon we keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gaue them

Iohn 29. 19, 26.

them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *euery first day* of the weeke, during the forty dayes he continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first *day* of the weeke, the Apostles were assembled) during which time, he gaue Commandements vnto the Apostles, and * *spake vnto them those things which appertaine to the Kingdome of God*, that is, instructed them how *they* should thorowout the Churches (which were to be conuerted) change the *Sabbath* to the *Lords* Day: the bodily sacrifices of Beasts, to the spirituall *sacrifices* of *praise*, *prayer*, and *contrite hearts*; the * Leuiticall *Priesthood* of the *Law*, to the *Christian Ministery* of the *Gospell*: the Iewish *Temples* and *Synagogues*, to *Churches* and

* Act. 1. 2, 3. *Cyril* bids vs note, that S *John* doth not simply set downe the manner of Christs appearing vnto *Thomas*, but all the circumstance of time (*post dies octo*) whence he concludes thus, *Diem igitur octa. vti Dominicum esse necesse est.* Cyr. *in Iohan. lib.* 12. *cap.* 58.

* Heb. 7. 11, 12. Eph. 4. 8, 11, 1, 13.

and *Oratories*: the *Old* Sacraments of *Circumcision* & *Passeouer*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Act.* 19. 8. and *Acts* 28.23. *Col.* 4. 11. but for the whole summe of *Pauls* Doctrine, by which was wrought all these *changes*, where it tooke effect. So that as Christ was forty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the *Church* vnder the *Law*: so hee continued forty dayes teaching his Disciples in *Sion* what they should preach, and how they should goueme the Church vnder the *Gospell*. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should goueme his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, he likewise ordained

Eph. 4. 1, 11, 12.

ordained, on what day they ſhould *keepe* their *Sabbath*, and ordinarily doe the workes of their Miniſtery, eſpecially ſeeing that vnder the Old Teſtament, God ſhewed himſelfe as carefull, both by his Morall and Ceremoniall Law, to preſcribe the *time*, as well as the *matter* of his worſhip. Neither is it a thing to be omitted, that the *Lord*,[a] who hath times and ſeaſons in his owne *power*, appointed this *firſt* Day of the weeke, to be the very day[b] wherein he ſent downe from Heauen the *holy Ghoſt* vpon the Apoſtles, ſo that vpon that day, they firſt began, and euer after continued the publike exerciſing of their Miniſtery, in the[c] preaching of the Word, the[d] adminiſtration of the *Sacraments*, and the[e] looſing of the ſinnes of *penitent* ſinners. Vpon theſe and the like grounds, [f] *Athanaſius* plainely affirmeth, that the *Sabbath*

a Acts 1. 7.

b Act. 2. 1, &c.

c Act. 2. 1, 4.
d Acts 2. 38, 41, 42.

e Acts 2. 31, 39.

f Athan. *in frontiſpicio, hom. de ſent.*

bath Day was changed by the Lord himſefe.

As therefore our *Communion* is termed the *Lords Supper*, becauſe it was inſtituted of the Lord, for the remembrance of his death: ſo the Chriſtian *Sabbath* is called the g *Lords Day*, becauſe it was ordained of the *Lord*, for the memoriall of his *Reſurrection*. And as the Name of the h *Lord* honoureth the *one*, ſo doth it the other. And as the Lord of the Sabbath, by his *royall* Prerogatiues, and *tranſcendent* authority, could; ſo he had alſo reaſon to change the Holy *Sabbath* from the ſeuenth day to *this*, whereon we keepe it. For, as concerning that ſeuenth *day*, which followed the ſixe daies, wherin God finiſhed the Creation; there was no ſuch *preciſe* inſtitution, or neceſſity of ſanctifying it perpetually, but ſuch, as by the ſame authority, or vpon great

g Apoc. 1. 1. The Scripture of the New Teſtament giues not this honourable title to any thing, but onely to the bleſſed Sabbath & holy Supper. For as he ſubſtituted the Lords Supper in ſtead of the Paſſeouer: ſo did he the Lords Day, in the Iewiſh Sabbaths room.

h 1 Cor. 11. 20.

ter reaſon and occaſion, it might very well be changed and altered vnto *ſome* other ſeuenth day. For the Commandement doth *not ſay, Remember to keepe holy *the ſeuenth day, next following the ſixth day of the creation*, or this, or that *ſeuenth* day: but indefinitely remember that thou keepe Holy a *ſeuenth Day*. And to ſpeake properly, as we take a day for the *diſtinction of time*, called either a day *naturall*, conſiſting of 24. houres; or a day *artificiall*, conſiſting of 12. houres, from Sunriſing, to Sunne-ſetting: and withall conſider the Sunne-ſtanding *ſtill* at noone, in *Ioſhuahs* time, the ſpace of a whole day: and the Sunne *going backe* tenne degrees (*viz.* fiue houres, almoſt halfe an artificiall day) in *Ezechias* time: the *Iewes* themſelues could not keepe their Sabbath vpon that *preciſe* and *juſt diſtinction of time*, called at the

*H. Wolph. *Chrono. de Temp. lib. 2. c. 1 pag. 92. Legis ſubſtantia eſt, ſex diebus terrenis negocijs incumbere, ſeptima diuino cultui dare operam.

Iohn 10. 12, 13. 2 Kin. 20. 11.

the first, the seuenth day from the Creation.

Adde hereunto, that in respect of the diuersity of *Meridians*, and the *vnequall rising* and *setting* of the Sunne, euery day varieth in some places a *quarter*, in some *halfe*, in others a *whole* day: Therefore the Iewish *seuenth day*, cannot precisely bee kept at the *same instant* of time, euery where in the World.

Christoph. Heluic. *Syst. cont. Theol. cum Iudæis cap. de. Sab.*

Now, our Lord *Iesus* hauing authority, as *Lord ouer* the *Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Iewish* seuenth Day, vnto the seuenth Day, whereon Christians doe keepe the Sabbath.

Mat. 12. 8.

1. Because, that by his *Resurrection* from the dead, there is wrought *a new spirituall Creation* of the World: without which all the Sonnes of *Adam* had beene turned to euerlasting *destru-*

Isa. 65. 17. Isa. 66. 22. Psal. 90. 3.

destruction, and all the works of the first Creation hath ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith, that [a] *Old things are passed away, and all things are become new:* [b] *new* Creatures, [c] *new* people, [d] *new* men, [e] *new* knowledge, [f] *new* Testament, [g] *new* Commandements, [h] *new* names, [i] *new* way, [k] *new* song, [l] *new* garment, *new* wine, *new* vessels, [m] *new* Ierusalem, [n] *new* Heauen, and *new* Earth. And therfore of necessity there must bee in stead of the old, a *new* Sabbath *Day*, to honour and praise our Redeemer, and to meditate vpon the *work* of our Redemption, and to shew the new change of the *Old* Testament.

a 2 Cor. 5. 17
b Gal. 6. 15.
c 1 Pet. 2. 10.
d Eph. 4. 24.
e Col. 3. 10.
f Mat. 26. 28
g Ioh. 12. 14
h Apo. 2. 17.
i Heb. 10. 10
k Apoc. 3. 9.
l Luke 5. 36.
m Apoc. 21.
n 2 Pet. 3. 13
o Isa. 66. 22. Heb. 4. 9.

3. Because that on this day, *Christ rested* frō all his *sufferings* & his *Passion*, and finished the glorious worke of our *Redemp-*

tion. If therefore the *finishing* of the worke of the *first creation*, whereby *God* mightily manifested himselfe vnto his creature, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therfore cals it *mine holy Day:* much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ* (*whereby hee mightily declared himselfe to be the Sonne of God*) deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called *the Lords Day:* For, as the deliuerance out of the captiuity of *Babylon*, being greater, tooke away the name from the deliuerance out of the *bondage of Egypt*: so the *day* when on *Christ* finished the *Redemption* of the world, did *more* iustly deserue to haue the Sabbath kept on *it*, than on that day where

Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 10.

Ier. 23. 7, 8.

wherein *God* ceased from *creating* the World. As therefore in the *Creation*, the *first day* wherein it was finished, was *consecrated* for a *Sabbath:* so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seuenth *day* kept, according to *Gods* morall Commandement. The *Iewes* kept the *last* day of the Weeke, beginning their *Sabbath* with the *Night*, when *God* rested: but Christians honour the Lord *better*, on the *first* day of the *weeke*, beginning the *Sabbath* with the *day*, when the *Lord arose*. They kept their *Sabbath* in remembrance of the Worlds Creation: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption:* yea, the *Lords* Day, being the *first* of the *Creation and Redemption*, puts vs in mind both of the making of the *old*, and redeeming of the *new* world.

Gen. 2. 2.
Leu. 23. 32.
Neh. 13. 19.

Math. 28. 1.
Act. 20. 7, 11

As therefore vnder the *Old Testament*, God, by the *glory*
Exo.25.31. consisting of *seuen Lamps, seuen Branches, &c.* put them in remembrance of the *Creation, light, and Sabbaths rest*: So vnder the *New Testament*, *Christ, the true Light of the World*, approacheth in the *middest of the Lamps, and seuen golden Candlesticks*, to put vs in minde to ho-
Apoc.1.13. nour our Redeemer, in the *light of the Gospell*, of the *Lords seuenth day of rest*. And seeing the *Redemption*, both for *might* and *mercy*, so farre exceedeth the Creation; it stood with *great* reason, that the *greater* work should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day* di*minish* the glory of the *Sabbath* but rather being added, *aug*ments the *dignity* thereof: as the name *Israel*, added vnto *Iacob*
Gen.32.81. made the Patriarke the more *renowned*.

T

The reason taken from the example of *Gods resting*: from the *worke* of the *Creation* of the *World*, continued in force, till the *Son* of *God ceased* from the *worke* of the *Redemption* of the *World*, and then the *former gaue* place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (vnder the *New Testament*) on the *first day* of the weeke. Psa. 110. 3.

For first, in the 110. *Psalme*, which is a Prophecy of *Christ*, and his Kingdome; it is plainly foretold, that there should *be a solemne day of Assembling, wherein all Christs people should willingly come together in the beauty of holinesse*. In so much, that *no raine* of (peace) *shall be vpon those Families, that in that Feast will not goe vp to Ierusalem*, (the Church) *to worship the King, the Lord of Hosts*. Now on what day this holy *Feast*, and Zach. 13. 17

Assembly should be kept, *Dauid* sheweth plainly, in *Psalme* 118. which was a propheſie of *Christ* as appeares, *Mat.* 21.42. *Act.* 4. 11 *Eph.* 2.20. as also by the consent of all the *Iewes*, as *Hierome witnesseth*. Fore-shewing, how *Christ* by his ignominious death should *be as a stone reiected of the Builders, or chief Rulers of Iudea, & yet by his glorious Resurrection, shall become the chiefe stone of the Corner*: he wisheth the *whole Church* to keep holy *that day*, whereupon *Christ* should effect this wonderfull worke: saying, *This is the day which the Lord hath made, let vs reioyce and be glad in it*. And seeing that vpon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord, and Christ*, *Act.* 2.36. Therefore the whole Church vnder the *New Testament*, must celebrate the *Day of Christs Resurrection*. *Rabbi Bachay* also saw

Psa. 118.24.

saw by the fall of *Adam* on the sixt day, that on the same day, *the Messias should finish the work of Mans Redemption.* And alluding to the speech of *Boaz* to *Ruth, Sleepe vnto the Morning*, that *Messias* should rest in his graue all their Sabbath Day. And he gathereth from that speech, *Genesis* 1. on the first day, *Let there be light*; that the *Messias* should rise on the *first day of the Weeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of *darkenesse* and death. The Hebrew Author of the *Booke*, called *Sedar, Olam, Rabba, cap.* 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types, that the chiefe worship of God should (vnder the *New Testament*) be celebrated vpon this Day. As, that *on this Day the*

Zebar. vpon Gen *fol.* 21. H. Broughton. *Require of Conceit, page* 50. 51.

Ex H. Wolphij, *Chron. de Temp. lib. cap.* 2.

cloud of Gods Maiesty first sate vpon his people. Aaron *and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publikely vnto God. The first day, wherein fire descended from Heauen. The first day of the world,* of the *yeere,* of the *moneths,* of the *weeke. &c.* All shadowing that it should be the first and chiefe Holy-day of the *New Testament.* Saint *Augustine* prooueth by diuers places, and reasons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets vnder the Old Testament, did fore-see and know, that our Lords Day was shadow'd by their eighth day of Circumcision.* And *that the Sabbath should bee changed from the seuenth day, to the eighth, or first day of the Weeke.* And *Iunius* out of *Cyprian,* saith, that *Circumcision was commanded on the eighth Day, as a Sacra-*

Aug. Epist. ad Ianuar. 119. cap. 13. Sacramentum hoc fuit diei illius octaui, quo Dominus resurrexit ad iustificationem nostrã, &c. vt scribit ad Fidum Cyprianus, lib. 3. Epi 10. Iun. in Gen. 17.

crament of the eighth day, when Christ should arise from the dead. The *Counsell Foro-Iuliense* affirmes, that *Esay* prophecied of the keeping of the Sabbath vpon the first day of the weeke. If this Mystery was so cleerely seene by the Fathers, vnder the shadowes of the *Old Testament*: sure, the god of this world hath deepely blinded their minds, who cannot see the truth thereof, vnder the shining light of the Gospell. Therefore this change of the Sabbath *day*, vnder the *New*, was nothing but a fulfilling of that which was prefigured and fore-prophesied vnder the *Old* Testament. 2 Cor. 4. 4.

5. According to their *Lords* minde and Commaundement, and the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall* Office) the Apostles in all the Christian *Churches* (which they planted) *ordained*, that the Chri-

ſtians ſhould keepe the Holy Sabbath, vpon that ſeuenth day, which is the *firſt Day of* the weeke; [a] *Concerning the gathering for the Saints, as I haue ordained in the Churches of* Galatia, *ſo doe yee alſo. Euery firſt day of the weeke, &c. when yee come together in the Church* (being the Lords Day) *to eate the Lords Supper,* [c] *to remember and ſhew the Lords death till he come, &c.* In which words, note:

1. That the *Apoſtles ordained* this Day to be kept holy: therefore a diuine Inſtitution.

2. That that Day is named the *firſt day* of the weeke: therefore not the *Iewiſh* ſeuenth, or any other.

3. *Euery firſt day* of the weeke: which ſheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia* as well

a

a 1 Cor. 16. 1,3.

b The Syriack tranſlation hath, *Quum congregamini, non ſicut iuſſum eſt in die Domini noſtri, comeditus & bibitus.* The Arabian tranſlation alſo hath thus, *Non comeditus & bibitis pro vt verè, dictus Domini noſtri decet.* & Beza witneſſeth that in one ancient Greek Copy, there is read, τῇ κυριακῇ, The Lords Day added to euery firſt Day &c.

c 1 Cor. 11. 20, 25, 26.

as of *Corinth*, and he settled *one uniforme order* in all the [d] *Churches of the Saints*: therefore it was *universall*.

5. That the exercises of this Day, where * *collections* for the poore (which appeares by *Act.* 2. 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *Preaching* of the Word, and *Administration* of the Sacrament: therefore it was spirituall.

6. That he will haue the *collection* (though necessary,) remooued, against his comming, lest it should hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a necessity.

And in the same Epistle, S. *Paul* protesteth that he deliuered them *none other* Ordinance, or

[d] 1 Co 24.33

* As the phrase of breaking of bread, comprehendeth all other exercises of religiō, *Act* 20.7. So this phrase of laying by in store coprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collectiō, to be made on the first day of the week, but because that on this day the holy Assembly was held in the Apostles times? 1 Cor. 22.3. and 15.12

or doctrine, but *what he had receiued of the Lord.* In ſo much that he chargeth them, that *If any man thinke himſelfe to bee a Prophet, or ſpirituall, let him acknowledge, that the things that I write vnto you, are the Commandements of the Lord.* But hee *wrote* vnto them, and *ordained* among them, to keep their Sabbath on the *firſt day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very *Commandement* of the Lord. And how can he be *either* a true Prophet, or haue any grace of Gods Spirit in his heart, who, ſeeing ſo cleerely the Lords Day to haue beene inſtituted and ordained by the Apoſtles, will not acknowledge the keeping Holy of the *Lords Day*, to be a *Commandement* of the Lord? The *Iewes* confeſſe this *change* of the Sabbath, to haue beene made by the Apoſtle *Peter*, *Alphonſus in Dialog. contra Iudæos.*

1 Cor. 14. 37

Iudeos, *Tit.* 1 2. They are therefore more blind and sottish than the *Iewes*, who prophanely denie it.

At *Troas* likewise S. *Paul*, together with seuen of the *chiefe* Euangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiuing the *Lords Supper*. Act. 20. 4, 5, 6. &c.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread vpon the first day of the weeke*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 *Cor* 11. 26. *Paul preached vnto them*, &c. And that

that none kept those meetings but Christians, who onely are called Disciples, *Act* 11.26. but at *Philippi*, whereas yet there were no Disciples. *Paul* is said to goe on their Sabbath *day*, to the place where the Iewes and their Proselytes were wont to pray, and there preached vnto them, *Act.* 16.12,13. So that it is as cleere as the Sunne, that it was the Christians vsuall manner, to [a] passe ouer the *Iewish* seuenth *day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth S. *Iohn* call this the *Lords Day*, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who *rose* from *death* to *life* vpon *that day*) throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the [b] *Lords Day*; the rather to stirre vp Christians to a *thankefull* remem-

[a] Act. 1. 21, 4, &c.

[b] Apoc. 1. 10 *Mos Christianus, &c.* It is the manner of Christians to call it the Lords Day, *Beda in Luc. c.* 41.

membrance of their *Redemption* by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new World*, is in *Christ*; and from him, conueyed to Christians. And because there cannot *come* a *greater* Authority, than that of *Christ* and his *Apostles*: nor the like cause, as the *new Creation* of the World: therefore the Sabbath can neuer be altered from *this* day, to any *other*, whilest this world lasteth. Adde hereunto, how the *Scripture* noteth, that in the *first planting* and settling of the *Church*, nothing was done, but by the speciall *order* and *direction* of the *Apostles*, 1 *Cor.* 11.34. 1 *Cor.* 14 36,37. *Tit.* 1.5. *Act.* 15.6,24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11,23.

Heb. 2.5. Heb. 2. 11. and 5.9.

To

To ſanctifie then the *Sabbath* on the *ſeuenth Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the ſame *perpetuall* Commandement, which *bound* the *Iewes* to keepe the Sabbath on *that* ſeuenth day, to celebrate the *Worlds Creation*, *binds Chriſtians* to ſolemnize the Sabbath, on this *ſeuenth day*, in *memoriall* of the *Worlds Redemption*: for the fourth *Commandement*, being a *Morall* Law, requireth a *ſeuenth day*, to bee kept holy for euer. And the *Morality* of this, as of the reſt of the Commaundements, is *more religiouſly* to be kept of vs vnder the *Goſpell*, than of the *Iewes* vnder the *Law*, by how much we (in Baptiſme) haue made a more *ſpeciall Couenant* with God, to keepe his Commaundements: and *God* hath couenanted with vs, to free vs from

from the *curse*, and to assist vs with his *Spirit*, to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainely appeare by these reasons:

Teme reasons demonstrating the Commandement of the Sabbath to be Morall.

1. BEcause *all* the reasons of this *Commandement*, are morall and perpetuall: And God hath *bound* vs to the obedience of *this Commandement*, with more forcible reasons, than to *any* of the rest. First, because he did fore-see, that irreligious men would either more carelessely *neglect*, or more boldly *breake* this *Commandement*, than any other. Secondly, because that in the *practice* of *this* Commandement, the *keeping* of all the other consisteth: which

which makes God so often complaine, that all his *worship* is neglected or ouerthrowne, when the *Sabbath* is either *neglected* or *transgressed*. It would make a man amazed (saith Mr. *Caluin*) to consider how oft, and with what *zeale and protestation*, *God* requireth all (that will be *his people*) to sanctifie the *seuenth day*: Yea, how the *God of mercy*, *mercilesly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and seruice.

Ier. 15. 22. Eze. 20. 19, 20, 21, 24. Eze. 23. 38. Ex Bodin. *de repub. lib.* 4. *cap.* 2.

And it is certaine, that he who makes no conscience to breake the *Sabbath*, will not (to serue his turne) make any conscience to breake any of the other Commandements, so he may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore *God* placed this *Commandement* in the *middest* of the two Tables, because

cause the keeping of *it*, is the best helpe to the keeping of all the rest. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let euery Man serue God *when* he listeth, and what will shortly become of *Religion*, and that *Peace* and *Order*, which God will haue to be kept in *his Church? The Sabbath Day is Gods market day* for the weekes *prouision*, wherein *He* will haue vs to come vnto *him*, and *buy of him without Siluer or Money*, the *Bread* of Angels, and *Water* of life, the *Wine* of the Sacraments, and *Milke* of the Word to feed our Soules: *tried Gold*, to enrich our Faith: precious *Eye-salue*, to heale our spirituall blindnesse: and the *white Rayment* of Christs Righteousnesse, to couer our filthy nakednesse. He is not *farre from*

1 Cor. 14. 33, 40.

Esa. 55. 1, 2.

Apo. 3. 18.

true,

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true *piety*, who makes Conſcience to *keepe* the *Sabbath* Day: but he who can *diſpence* with his conſcience to *breake* the *Sabbath* for his owne profit or pleaſure, his *heart* neuer yet felt, what either the *feare* of God, or true religion meaneth. For, of *this* Commandement may that ſpeech of S. *Iames* be verified; *He that faileth of one, is guilty of all.* Seeing therefore, that *God* hath *fenced* this Commandement with ſo many *morall* reaſons, it is euident, that the Commandement it ſelfe is *morall.*

Iam. 2. 9.

2. Becauſe it was commanded of God to *Adam* in his *Innocency:* whileſt (holding his happineſſe, not by Faith in *Chriſts Merits*, but by Obedience to *Gods Law*) he *needed* no Ceremony, ſhadowing the Redemption of Chriſt. A Sabbath therefore of a *ſeuenth day* cannot be ſimply a Ceremo-

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nie, but an Essentiall part of Gods worship, enioyned vnto Man, when there was but one condition of all men. And if it was necessary for our *first Parents* to haue a *Sabbath Day*, to serue *God* in their *perfection*; much more need their *Posterity* to keepe the *Sabbath* in the state of their *corruption*. And seeing *God himselfe* kept *this* day *holy*, how can that *man* be holy, that doth wilfully prophane it? Gen. 2.3.

3. Becauſe it is one of the Commandements which *God* spake with his own mouth, and twice [a] wrote with his *own* fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote, were *morall* and *perpetuall* Commandements, and those are reckoned tenne in number. If this were now but an abrogated Ceremony, then there were but *nine Commandements*. The Ceremoniall

[a] Exod. 34. &c.

Deut. 4.13.

Deut. 4.4.

moniall that were to be *abrogated by Christ*, were written all by *Moses*: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should be the perpetuall rules of the Church, yet such as none could *perfectly* fulfill and keepe, but onely *Christ*.

1 Reg. 8. 9.
Heb. 9. 3.

4. Because *Christ* professeth, *that hee came not to destroy the morall Law*: and that the *least* of them should not be *abrogated* in his Kingdome of the *new Testament*. Insomuch, that *whosoeuer breaketh one of the least of these tenne Commandements, and teacheth men so*, he should *be called the least in the Kingdom of Heauen*: that is, hee should haue no place in his Church. Now the Morall Law commandeth one *day* of seuen to be perpetually kept a Holy Sabbath. And Christ himselfe

Rom. 5. 17.
Math. 5. 19.

expressly

expresly mentioned the keeping of a *Sabbath* among his Christiens, at the destruction of *Ierusalem*, about 42. yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of Blood, and things strangled) were by a publike Decree of all the Apostles *quite abolished*, and abrogated in Christian Churches. Acts 15.20, 21, 24, 28.

And therefore Christ admonished his Disciples, *to pray that their flight be not in the Winter, nor on the Sabbath Day.* Mat. 24. 20. Not in the Winter, for that (by reason of the *foulenesse* of the wayes and weather) their flight should be more *painefull* and *troublesome* vnto them: not vpon the *Sabbath*, because it would be more *grieuous* to their hearts, to spend *that Day* in toyling to saue their *liues*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of

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of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to haue fled on *this day*, no more than on any *other day* of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driuen to *flie on the Sabbath day*: and therefore wisheth his to pray vnto God, to *prevent such* an occasion: he plainely *demonstrates*, that the *obseruation* of the Sabbath is no abrogated ceremony, but a *morall* Commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keepe the *Sabbath*; S. *Iohn* will tell you that it was on the *Lords day*, *Apo.* 1.10. if you wil know on what *day* of the *weeke* that was, S. *Paul* will tell you, that it was on euery *first day* of the weeke, 1 *Cor.* 16.1.

As *Christ* admonished, so *Christians* pray; and according

to their prayers, God (a little before the wars began) *warned* by an *Oracle*, all the *Christians in Ierusalem*, to depart thence & to go to *Pella*, a little towne beyond *Iordan*: and so to escape the wrath of *God*, that should fall vpon the City and Nation. If then a *Christian* should not, without *griefe of heart*, flie for the *safety* of his life on the *Lords Day*, with what ioy or *comfort* can a true Christian *neglect the* holy *exercises* of Gods worship in the Church, to spend the greatest part of the *Lords Day*, in prophane and carnall sports, or seruile labour? And seeing the *destruction* of *Ierusalem* was both a *type*, and an assurance of the destruction of the *World*: who seeth not, but that the holy Sabbath must continue till the very end of the world?

Euseb. hist. Eccle. l. 3. c. 5. It is probable, that this Oracle was that voice (*Migremus hinc*) which with an earthquake was heard by night in the Temple, mentioned by *Iosephus, de bello Iudaico. l. 7. c. 12.* Mat. 24. 35.

5. Becauſe that all the *Ceremoniall* Law was inioyned to the *Iewes onely*, and not to the

Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but *one* state of all men, and therefore enioyned to the *Gentiles*, as well as to the *Iewes*. So that all *Magistrates* and *Housholders* were commanded to *constraine all Strangers*, (as well as their owne *Subiects*, and *Family*) to obserue the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partition-wall* to separate *Iewes* and *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*, it is euident that it is no *Iewish* ceremony. And seeing the same authority is for the *Sabbath* that is for *marriage*; a man may as well say, that *marriage* is but a ceremoniall Law, as the *Sabbath*. And *remember* that when

Isa. 56. 6.

Nehe. 13. 11, &c.

Eph. 2. 14.

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marriage is tearmed but *once* the couenant of *God*, becauſe inſtituted by *God* in the *beginning*: So the Sabbath is *euery where* called the *Sabbath of the Lord thy God*, becauſe ordained by *God in the ſame beginning*, both of *Time*, *ſtate*, and *perpetuitie*: therefore not ceremoniall.

The *corruption* of our nature found in the *manifeſt oppoſition* of *wicked men*, and in the *ſecret vnwillingneſſe* of *good men* to ſanctifie *ſincerely* the *Sabbath*, ſufficiently demonſtrateth, that the commandement of the *Sabbath* is *Spirituall* and *Morall*.

7. Becauſe that as God by a *perpetuall Decree* made the Sun, the Moone, and other Lights in the firmament of Heauen, not onely to diuide the *day from the night*, but alſo to be for [a] *Signes*, and for [b] *Seaſons*, and for *dayes* & for [d] *yeers*: ſo he ordai-

Prou.2.17. Mat.19.6,8.

Nitimur in vetitũ. Hor. Rom.7.14. Gen.1.14. Iob 9.9. Iob 38.31. Amos 5.8.

[a] To diſtinguiſh twixt Spring and Haruеſt, Summer & Winter, & to foreſhew Iudgements to come.

[b] *Moadim. ſig.* Sacred times appointed for Gods holy worſhip, hauing ſpeciall ſignifications & promiſes.

[c] One of the ſeuen dayes

[d] *Solar, Sabbatarius* and *Iubilæus*. Exod.23.11,12.

ned in the *Church* on earth, the holy Sabbath to bee not onely the *appointed seaſon*, for his ſolemne worſhip: but alſo the perpetuall *rule and meaſure of time*: So that as 7. dayes make a *weeke*, foure *weekes* a *moneth*, twelue *moneths* a *yeere*: ſo *ſeuen yeeres* make a *Sabbath of yeeres*, ſeuen *Sabbaths of yeers* a *Iubilee*, or 80. *Iubilees*, or 4000. yeeres, or after *Ezechiel*, 4000. Cubits, the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſme* and *Preaching*, began the ſtate of the *New Teſtament*. Neither can I heere paſſe ouer without admiration, how the Sacrament of *Circumciſion* continued in the Church 39. *Iubilees*, from *Abraham*, to whom it was firſt giuen, vnto the *Baptiſme* of *Chriſt* in *Iordan*: which was iuſt ſo many *Iubilees* (after *Bucholcerus* accompt) as the World had continued before from *Adam*, to the birth of *Abraham*.

Index Chr. Apud Ann. Mun. 1998.

braham. *Moſes* began his Miniſtery in the 80. yeere of his age. *Chriſt* enters vpon his office in the eighty *Iubilee* of the worlds age. *Ioſeph* was thirty yeeres old, when he began to rule ouer *Egypt*, *Gen.*41.46. and the *Leuites* began to ſerue in the Tabernacle at thirty yeeres old: So *Chriſt* likewiſe, to anſwer theſe figures, began his Miniſtery in the thirtieth *Iubilee* of *Moſes*, and when he began to be thirty yeeres of age, *Luke* 3. 23. in the midſt of *Daniels* laſt weeke: and ſo (continuing his Miniſtery on earth three yeeres and a halfe) finiſhed our Redemption, and *Daniels* period, by his *innocent death* vpon the Croſſe. The moſt of all the great *Alterations*, and ſtrange *Accidents*, which fell out in the Church, came to paſſe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*: For example:

The ſeuenty weeks of *Daniel*

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After Mr. *Robert Pont* his computation. Treatise of the last decaying age of the world, published, *Ann. Dom.* 1600. *Robert Pont* Treatise of the last age, pag. 17.

beginning the *first yeere of Cyrus*, and the 3439. yeere of the world, containe so many *yeeres*, as the World did *weekes* of yeeres vnto that time: and so many *weekes of yeeres*, as the world had lasted *Iubilees*. *Dauids* seuenty weekes of yeeres, contained foure hundred and 90. single yeeres; the world before that time, 490. *weekes* of *Sabbaths* of yeeres. *Daniels* period 70. *weekes*, the worlds 70. *Iubilees*: So that to comfort the Church for their 70. yeeres captiuity, which they had now

Ier. 25. 11, 12

according to *Ieremies* Prophesie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of

Ezra 1. 1.

70. *weekes* or *Sabbaths of yeeres*, that is, 70. times 7. yeeres, or 490. yeeres, their eternall redemption from hell, should be effected by the death of *Christ*, as sure as they were now redeemed from the captiuity of *Babylon*. This period of *Daniel*, con-

containing 70. *Sabbaths*, or 10. *Iubilees* of yeeres, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeere of his raigne ouer the *Babylonians*, mentioned, *Hez.* 1. 1. and ends iustly at the time that *Christ* dyed vpon the crosse. From the death of *Christ*, or the last end of *Daniels* weekes, to the seuenty and one yeere of *Christ*, the world is measured by seuen *seales*, or seuen *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those seuen *seales*, the world is measured to her end by [a] 7. *Trumpets*, each containing 245. yeeres (as some coniecture, about 440. yeeres hence, the truth will appeare:) *Enoch*, the seuenth from *Adam*, hauing liued so many yeeres, as there are *dayes in the yeere*, 365. was translated of GOD in a Sabbaticall yeere. *Moses* the seuenth from *Abraham*, as another *Enoch*, *is buried*

Apoc. 5. 1.
[a] Apoc. 8. 2. and 9. 7. *Napier*, on the Apoc. Proposition 6, 8, 9. & his Resolution.

Pont. Of the last age of the World, pag. 12. Buchol. 2. *Index* Ch. *Broughtons* consent. *A.M.* 1430. Deut. 34. Pont. *Iid.* & Scaliger Buchol.

ried of God, but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777. yeere since the flood (after *Broughtons* computation) is *saued*, as a new *Noah* in a Reede *Arke*, and liueth a *Builder* of the Church; so long as *Noah* was building the *Arke*, 120. yeeres. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023. of the world The sixth yeere of *Ioshuah*, beeing 2500. yeeres from the Creatiō of the world, wherein the land was possessed, and deuided among the Children of *Israel*, was a *Sabbaticall* yeere, and the [a] 50. *Iubilee* from the Creation of the world. At this yeere *Moses* begins his *Iubilee*, by which (as with a chaine of thirty linkes) [illegible]ty-eth the parting of *Canaans possession* to the *Israelites* by *Ioshuah*; to the opening of the *Kingdome of Heauen* to all beleeuers by *Iesus*. And so carry-

[a] Pont. pag. 21. Buch. *Chron. apud. A.M.* 2500.

eth

eth the Church of the Iewes by a [b] ioyfull ſtreame of *Iubilees* from the *Type* to the *ſubſtance*, from *Canaan* to *Heauen*, from *Ioſhuah* to *Ieſus*: for Chriſt at the end of *Moſes* thirtie *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptiſme *openeth heauen*, and giues the *cleereſt viſion* of the *bleſſed Trinity*, that was ſeene ſince the world began. And by the ſiluer *trumpet* of his *Goſpell*, proclaimes, according to the Propheſie of *Eſay*, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Sauiour Chriſts birth, beeing the 3948. of the world, was at the end of a *Sabbaticall* yeere; and the * 564. *Septenary* of the World. *Moſes* maketh the common age of all men, to be *ten times ſeuen*. Pſalme 90. and euery ſeuenth yeere commonly produceth ſome notable

[b] Iubilee ſome deriue of Trumpets or Rams hornes, wherewith the Iubilee was ſounded: others from *Iubal* a ſtreame, becauſe they carry vs to the death of Chriſt, the author of our eternal reſt & ioy, Iſa. 61. Luke 4.

* *Pent.* of the laſt decaying age of the World, *pag.* 12, 13, 21.

[1] change or accident in mans life; And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seuenth day of his *Conception*, hath *all his members* finished, & from that day groweth to the perfection of *birth*: which is alwaies either the ninth, or seuenth moneth. At *seuen yeeres old*, the child *casts his teeth*, and receiues new. And euery *seuenth yeere* after, there is some alteration or change in Mans life, especially at *nine times seuen*, the *Climacterick* yeere, which by experience is found to haue beene fatall to many of those learned [b] men, who haue beene the chiefest lights of the World. And if they escaped that yeere, yet most of them haue departed this life in a *septenary yeere*. *Lamech* dyed in the yeere of his life, 777. *Methusalem*, the longest liuer of the sons of men, dyed when he be-

[1] *Expertum est in plerisque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbique grauioris, aut vitæ interitus, aut animi ægritudinis*, Ag. *l.* 1. 15. *c.* 7. Aug. in Ep. ad Caium *nepotem exultat, se* κλιμακτῆρα *communem seniorum omnium* 63. *euasisse*, Bodin. *de Repub. l.* 4. *c.* 2.

[b] *Aristotle, Cicero, Bernard, Bocas, Erasmus, Luther, Melancton, Sturmius.*

began to enter his 900. and 70. yeere. *Abraham* dyed, when he had liued 25. times 7. yeeres. *Iacob* when he had liued 21. times 7. yeeres. *Dauid*, after he had liued 10. times 7, yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that he was borne: so did the Maiden Queene * *Elizabeth*, of blessed and neuer-dying memory, who came into this world, the *Eue of the Natiuity of the blessed Virgin Mary*: and went out of this World on the *Eue of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in his 15. *septenarie*. *Hierome*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8. *septenary*. And *Iohannes de temporibus*, who liued 361. yeeres, dyed in the 53. *septenarie* of his life. The like might be obserued of innumerable others. And indeed the whole

* She was, she is (what can there more be said?) In earth the first, in heauen the second *Maid*.

Bodin, *Bucholc*.

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whole life of *a man* is measured by the *Sabbath:* for how many yeeres soeuer a man liueth here, yet his life is but a life of *seuen dayes* multiplied: so that in the number of 7. there is a mysticall perfection, which our vnderstanding cannot attaine vnto.

Climax vitæ virorum ferè septenarijs, aut nouenarijs: Fœminarum verò senarijs definitur, Bodin. *de Rep. lib. 4. c. 2.*

All which *Diuine* disposition of admirable things, so oft by *seuens*, call vpon vs to a continuall meditation of the blessed *Seuenth day-Sabbath,* in knowing and worshipping *GOD* in this life: that so from Sabbath, to Sabbath, we may be translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy History*, may easily perceiue, that the whole *course* of the world is drawne, and guided by a *certaine Chaine* of Gods prouidence, disposing all *things* in *number, measure,* and *weight:*

Wisd. 11. 17.

All

All *times* are therefore measured by the *Sabbath*, so that time and the Sabbath can neuer be separated: And the *Angell* sweares, that this *measuring of time* shall continue, *till that time* shall be no more: And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorize* this day; so this day *graceth* the Booke: in that the matter thereof was reuealed vpon so holy a day, the *Lords* reuelation vpon the *Lords* Day. As well therefore may they pull the Sonne, Moone, and Starres out of the Heauens, as abolish the Holy Sabbath, (Times Mete-rod) out of the Church: seeing the Sabbath is ordained in the *Church* (as well as the Sunne and Moone in the firmament) for the distinction of times.

H. Wolph. *procem. Chro.* Apoc. 10. 6. *Tempus est rerum mundanarum duratio extrinsecus obseruata,* H. Wolph. *Chro. cap* 1. *Tempus cum mundo cœpit, & vnà desiturum est, ibid.* Gen. 2. 3. Apoc. 1. 10.

8. Because that the whole Church

Church by an [a] vniuerſall conſent, euer ſince the *Apoſtles* time, haue ſtill held the commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the *firſt* day of the weeke, to be the inſtitution of *Chriſt* and his *Apoſtles*.

The Synode, called *Synodus Colonienſis* ſaith, that the *Lords* Day hath beene famous in the Church euer ſince the *Apoſtles* time. *Ignatius* Biſhop of *Antioch* liuing in S. *Iohns* time, ſaith, *Let euery one that loueth Chriſt, keepe holy the Lords Day, renowned by his Reſurrection, which is the Queene of dayes, in which death is ouercome, and life is ſprung vp in Chriſt.* *Iuſtin Martyr*, who liued not long after him, ſheweth; how the Chriſtians kept their *Sabbath on the Lords Day*, as we doe. *Origen*, who liued about 180. yeeres after Chriſt, ſhewes the reaſon

wh

a *Si quid horum tota die per orbem frequentat Eccleſia. Nam hoc quin ita faciendum ſit diſputare, inſolentiſſimæ inſaniæ eſt.* Aug. Epiſt. 118. ad Ian.

Synod. Col. par. 9. cap. 9.

Ignat. *ad Magneſ.*

Apolo. 2.

Origen. *Homilia 7. ſuper* Exo. 1.

why the Sabbath is translated to the Lords Day. *Augustine* saith, *That the Lords Day was declared vnto the Church by the Resurrection of the LORD vpon that Day. Et ex illo cœpit habere festinitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, *that the Apostles appointed the Lords Day to be kept with all religious solemnity, because that vpon that Day, our Redeemer rose from the dead, which also is therefore called the Lords Day.*

Epist. ad Ianuar. 119. cap. 13 & ad Cassul. Epist. 86. August. de temp. serm. 251.

As therefore *Dauid* said of the *City of God*, so may I say of the *Lords Day*, *Glorious things are spoken of the Day of the Lord*: for it was the *Birth-day* of the world, the *first day* wherein all creatures began to haue being. In it, *Light* was drawne out of *darkenesse*. In it, the Law was giuen on Mount *Sinai*. In it, the *Lord rose* from death to life. In it, the *Saints* came out of their graues,

Psa. 87. 3. Aug. de tem. serm. 251. & 154. cont. Const. can. 8. Wolphius Chr. l. 1. c. 1. Muss. Bipont. postil. Dom. Pasch. Mat. 27. 52. Codoman. Annal. Ann. Mun. 2515.

graues, assuring that on it *Christians* should rise to *newnesse* of life. In it the *Holy Ghost* descended vpon the *Apostles*. And it is very probable, that on the *seuenth Day*, when the *seuen Trumpets* haue blown, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall giue vs the *promised* possession of the *heauenly Canaan*.

Iosh. 6. 13. Apoc. 10. 7.

Hee that would see the vniforme consent of Antiquitie, and practice of the primitiue Church in this point, let him reade *Eusebius* Ecclesiasticall history, *Lib.* 4. *cap.* 23. *Tertullian lib. de Idololatria, c.* 14. *Chrys. Serm.* 5. *de resurrectione. Constitut. Apost. lib.* 7. *cap* 37. *Cyril. in Iohan. lib.* 12. *cap.* 58. Of this iudgement are all the sound new writers: See *Foxe* on the *Apoc.* 1. 10. *Bucer. in Mat.* 12. 11. *Gualt. in Malac.* 3. *Hom.* 23. *Fulke* on the Rhemish Testam. Apoc

Aug. ad Casul. Eph. 86. *& ad Ian.* 119. *cap.* 19. *Aug. Serm. tem.* 151. *&* 154. *& Con.* 6. *Constant. can.* 8.

Apoc. 1. 10. *Chem.* Exam. Con. Trid. par. 4. *De diebus Festis. Wolph. Chronol. lib. 2. cap. 1.* * *Armin. Thes. in 4. precept.* and innumerable others. Learned *Iunius* shall speak for all: *Quamobrem cum Dies Dominicus, &c. Wherfore seeing the Lords Day is both by the fact of Christ (viz. his Resurrection, and often appearing to his Disciples vpon that day,) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, obserued and substituted into the place of the Iewish Sabbath,* ineptè faciunt, *they doe foolishly, who say that the obseruation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the*

* *Non dubitamus quin variè apud Christianos Sabbatum violetur, non abstinendo ab ijs quæ alijs diebus licita sunt.* Armin. Iunius Prælect in Gen. 23.

the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius obseruatione & instituto: *Not by the tradition of man, but by the obseruation and appointment of Christ, who both on the day of the resurrection, and on euery eighth day after, vnto his ascension into heauen, did appeare vnto his Disciples, and came into their assemblies.*

9. Because that the Lord himselfe expoundeth the *end* of the Sabbath, to be a *signe and document for euer, betwixt him and his people, that he is* Iehouah, *by whom they are sanctified*; and therefore must onely of them be *worshipped:* and vpon the paine of death, chargeth his people for euer to keepe this memoriall vnuiolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What *God hath*

Exod. 31. 13,14, &c. Eze.20.12, 20.
Eze.46.1, 2,3,&c.
Exod.35. 2.
Armin. disput.Theol. in præcept.4.
Thes. 14.
Acts 10. 15.

bath perpetually ſanctified, let no man euer preſume to make common or prophane. Vpon this ground it is, that the commandement tearmes this Day, the *Sabbath of the Lord thy God.* Iſa.58.13. And God himſelfe calles it, *his Holy Day.* And vpon the ſame ground likewiſe, the *Old Teſtament* conſecrated all their Sabbaths and holy daies, to the worſhip and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any creature, is groſſe *Idolatry.* For the firſt Table makes it a part of Gods worſhip, to haue a Sabbath to his honour: So doth *Leuit.* 23. 37,38, &c. and *Ezec.* 20. 20. *Nehe.* 9. 14. the *Sabbath is put* for the *whole worſhip of God.* And our Sauiour teacheth, that *thee muſt worſhip the Lord God onely, Matth.* 4. and therefore keepe a Sabbath to the onely honour of *God.* The holy Ghoſt notes it as one of *Ieroboams* greateſt

greateſt ſinnes: That he ordained a feaſt *from the deuice of his owne heart*, 1 *Kin.* 12. 33. And God threatneth *to viſit Iſrael for keeping the dayes of* Baalim: that is, of *Lords*, as Papiſts doe of Saints, *Hoſ.* 2. 13. but ſaith that ſuch *forget* him. And ſo indeed none are leſſe carefull in *keeping* the *Lords Sabbath*, than they who are moſt *ſuperſtitious* obſeruers of *Mens holy-dayes*. The Church of *Rome* therefore commits groſſe *Idolatry*:

Reade H. *Wolphius Chr. de Tem. l. 2. c. 4. pag. 118. & c. 7. pag. 104, &c.*

Firſt, in taking vpon her to *ordaine Sabbaths*, which belong onely vnto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* thoſe Holy-dayes to the *Honour of Creatures*, which in effect is to make them *ſanctifying Gods*.

Thirdly, in tying to theſe dayes, *Gods worſhip*, *prayers*, *faſting* and *merit*.

Fourthly, in exacting of theſe dayes of *Mens inuention*, greate

greater *measure* of ſolemnity and ſanctification, than vpon the *Lords Day*, which is *Gods Commandement*, which in effect is to preferre *Antichriſt* before *Chriſt*. Our *Church* hath iuſtly aboliſhed all ſuperſtitious and idolatrous feaſts: and onely retaines a few holy-dayes to the honour of God *alone*, and eaſing of ſeruants, *Deut.* 5.14. though long cuſtome forceth to vſe the *old* names, for *ciuill* diſtinction: As *Luke* vſed the *prophane* names of *Caſtor* and *Pollux*, *Act.* 28.11. and *Chriſtians* of *Fortunatus*, 1 *Cor.* 16.17. *Mercurius*, *Rom.* 16.14. and *Iewes*, *of Mardocheus day*, 2. *Machab.* 15.37.

10. Laſtly, the examples of Gods *Iudgements* on Sabbath-breakers, may ſufficiently ſeale vnto them; whoſe hearts are not *feared*, how wrathfully Almighty God is diſpleaſed with them, who are wilfull prophaners

ners of the *Lords Day.*

Num. 5. 32. The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly goe to gather Stickes on the *Sabbath* Day. The fact was small; True: but his sinne was the greater, that (for so small an occasion) would presume to breake so great a Commandement.

1 Mac. 8. 27, 28. *Nicanor* offering to fight against the *Iewes* on the *Sabbath* Day, was slaine himselfe, and 35000. of his men.

Cant. Magdel. 12. c. 6. A Husband-man grinding corne vpon the Lords Day, had his Meale burnt to ashes.

Disp. de tempore, serm. 117. Tho. Cant. l. 2. de apib. Timp. admir. vindict. diu. Thea. hist. Another carrying Corne on *this day*, had his Barne, and all his Corne therein burnt with fire from *heauen* the next night after.

Also a certaine Noble-man (prophaning the Sabbath vsually in hunting) had a Child by

by his wife, with a head like a dog, and with eares and chaps, crying like a hound.

A couetous *Flaxewife* at *Kinſtat* in *France*, *Anno*. 1559. vſing with his *maids* to worke at her Trade on the *Lords Day*, it ſeemed vnto *them*, that *fire* iſſued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickely quenched: but not taking warning by this, the *third Sunday* after it took fire againe, burnt the houſe, and ſo ſcorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire aliue and vnburnt.

Iohan. Fin. *l* 3. *de Miraculis.*

On the 13. of *Ianuary*, *Anno Dom.* 1582. being the *Lords Day*, the Scaffolds fell in *Paris Garden*, vnder the people, at a *Beare-baiting*, ſo that eight were ſuddenly ſlaine, innumerable hurt

Stowes Abridgemẽt. *Anno* 1582. *Diſcite iam moniti Dominum non temnere Chriſtum.*

hurt and maimed. A warning to ſuch, who take *more pleaſure* on the *Lords Day* to be in a *Theater* beholding carnall *ſports*, then to be in the *Church*, ſeruing God with the *ſpiritual worke of Piety*.

Many fearefull examples of Gods iudgements by fire, haue in our dayes bin ſhewed vpon diuers *townes*, where the prophanation of the *Lords* Day hath bin *openly* countenanced.

Stratford vpon Avon was twice on the ſame day twelue-moneth (being the Lords Day) almoſt conſumed with fire chiefely for prophaning the *Lords Sabbath*, and for contemning his Word in the mouth of his faithfull *Miniſters*.

Teuerton in Deuonſhire (whoſe *remembrance* makes my *heart bleed*) was oftentimes admoniſhed by her godly Preacher, that God would bring ſome heauy Iudgement on the Towne, for their horrible pro-

prophanation of the *Lords Day*, occasioned, chiefely, by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in lesse than halfe an houre) consumed with a sudden and fearefull fire, the whole Towne except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwellings, where a man might haue seene 400. dwelling houses all at once on fire; and aboue fifty persons consumed with the flame. And now againe since the former Edition of this booke, on the fift of *August* last, 1612. (14 yeeres since the former *fire*) the whole Towne was againe fired, and consumed, except some thirty *houses of poore people*, with the *Schoole-house*, and *Almes-houses*. They are blind, who see not in this, the finger of GOD. God grant them grace

Whilest the Preachers cryed in the Church, prophaneneſſe, prophaneneſſe, *Gain* would not suffer them to heare: therfore when they cryed fire, fire, in the streete, *God* would not suffer any to help.

when it is next built, to change their Market-day, and to remoue all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower* of *Siloe*, *Luke* 13. 4. and take warning by their neighbours chastisements; feare GODS threatnings, *Ier.* 17. 27. and beleeue Gods Prophets, if they will prosper, 1 *Chron.* 20. 20.

Many other examples of Gods iudgements might be alleadged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords Day*; proceed in thy prophanation: it may be the *Lord* will make thee the next example, to teach others to keepe his *Sabbaths* better.

He punisheth *some* in this life, to signifie how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus we haue prooued, that the Commandement of the

Sa

Sabbath is *Morall*, and that the change of it from the Seuenth, to the firſt day of the weeke, was inſtituted by the authority of *Chriſt*, and of his *Apoſtles*. But as in promulgating of the Law, diuers ceremonies peculiar to the Iewes, were annexed, the rather to bind that people to the more carefull performance thereof, as to the firſt Commandement, *their deliuerance from Egypt*, ſhadowing *their redemption from Hell:* to the fift Commandement, *length of dayes in Canaan*, typing *eternall life in Heauen:* to the ſixt Commandement, *Abſtinence from blood and things ſtrangled*, figuring the care to *abſtaine* from all kinde of Murther; and to the whole Law, the ceremony of g *Parch-ment-lace*, putting them in minde to keepe within the limits of the Law. So likewiſe to the fourth Commandement were added *ſome Ceremo-*

g Num. 15. 38.

nies which peculiarly belonged to the *Iewes*, and no other people: as first, the *double* [a] *Sacrifices* appointed for them on the Sabbath Day, shaddowing how God will be serued on the Sabbath, with greater obedience than on the weeke dayes. Secondly, the [b] *rigid, and strict ceasing from making of Fire*, [c] dressing of meate, and all bodily labour, both [d] remembring them of their full deliuerance by *Moses* conduct from the fiery Furnaces, and slauery of *Egypt*, vpon [e] that day: as also shaddowing vnto them *the eternall redemption of their Soules from hell*, by the death of *Christ*. Thirdly, the keeping of the Sabbath vpon the *precise seuenth day, in order of the Creation*: shadowing to the *Iewes* that *Christ* by his death, and resting on the Sabbath, in the Graue, should bring them *rest & ease*, from the burthen and yoke of the Leg-

ce-

a Num. 28. 9,10.

b Exo. 35. 23
c Exo. 16. 2,3
d Deut. 5. 5.
e It was the Sabbath Day, on which *Moses*, and the children of Israel sang to God, when *Pharaoh* and his Hoste were drowned in the Sea, Exod. 15. *See Trem.* and *Jun.* notes on Deut. 5. 15. and on Exo. 12. 15.

ceremonies, *which neither they nor their Fathers were able to beare, Act.* 15.10. *Col.*2.16,17.

And howsoeuer in *Paradise* before mans Fall, the keeping of the Sabbath on the seuenth day of the *Creation*, was not a *Ceremony*, but an *Argument* of *perfection*: yet after the Fall, it became *Ceremoniall* and subiect to change in respect of the restauration by Christ; as *Mans life* before the fall, being *Immortall*, became afterwards *Mortall*: and *nakednesse* being an ornament before, became afterwards a *shame*: and *Marriage* became a type of the *Mysticall vnion* betwixt Christ and his *Church*, *Ephes.* 6. And to fulfill the Ceremonies (added for the *Iewes* sake vnto the *Sabbath*) Christ at his death rested in the graue all the *Iewish Sabbath day*; and by that rest, fulfilled all those *Ceremoniall accessaries*. Now, as the

ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did not abolish those Commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the morality of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished by the accesse of the *Substance*; and the *Shadow* ouershadowed by the *Bodie* (which is *Christ*) yet the holy *rest* (which was commanded & kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetuall law, whereby *all the posterity of Adam* are bound to rest from their *ordinary busines* that they may wholly spend

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uery *seuenth* day in the solemne worship, and onely seruice of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe obiections against the morality of the *Sabbath*, are three.

1. That of *Paul* to the Galatians, *Yee obserue dayes, and moneths, and times, and yeeres, &c* But there the Apostle condemnes not the *morall Sabbath*, (which we call the *Lords Day:* and which *he himselfe* ordained according to Christs commandement, in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speaks of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the *seuenth day* from the Creation, which he tearmeth *shadowes of things to come*, abolished now

Obiect. Gal. 4. 10.

1 Cor. 16. 1. and 14. 37. Acts 20. 7.

Col. 2. 17. Leu. 23. 37, 38.

by Christ the body; and in the Law are called *Sabbaths*; but distinguished from the *morall Sabbaths*.

Obiect. 2. Col. 2. 16.

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But heere the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christian Lords Day*, as before.

Obiect. 3. Rom. 14. 5.

3. That of the same Apostle to the *Romanes*, *This man esteemeth one day aboue another day; and another counteth euery day alike, &c.*

But S. *Paul* makes no such account: for the question there is not betweene *Iew* and *Gentiles*, but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day aboue another, as appeares in that there was a day both commanded, and receiued in the Church

Rom 15. 1.

euery

euery where knowne and honoured by the Name of the *Lords Day*. And therefore *Paul* saith here, that *he that obserued this Day, obserued it vnto the Lord.* The obseruation whereof, because of the change of the Iewish *seuenth day*, some weake *Christians* (as many now adayes) thought not so necessary: so that if men (because the *Iewish* day is abrogated) will not honour and keepe holy the *Lords Day*, but count it like *other dayes*: it is an argument (saith the Apostle) of their weakenesse, whose infirmity must be borne, till they haue time to be further instructed and perswaded. Other obiections are friuolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOw the sanctifying of the Sabbath consists in

two things. First, *In resting from all seruile and common businesse, pertaining to our naturall life.* Secondly, *In consecrating that rest wholly to the seruice of God, and the vse of those holy meanes, which belong to our spirituall life.*

For the first.

1. *The seruile and common workes, from which we are to cease, are generally all ciuill works from the* [a] *least to the greatest.*

a Exod. 31. 29, 30.

More particularly:

First, from all the workes of our calling, though it were *reaping in the time of harvest.*

Exod. 31. 12, 13.

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for *pleasure:* God hath commanded that the beasts should rest on the *Sabbath Day*, because all occasion of trauelling or laboring with them should be cut off from man. GOD giues them that Day a rest, and bids that, *without necessity*, depriue

Exod. 34. 21 Nehe. 13. 15 Ier. 17. 21, 22, 27.

Deut. 5. 14.

the

them of their reſt on the Lords Day: the *groanes* of the poore tyred beaſts, ſhall, in the day of the Lord, riſe vp in *Iudgement* againſt him. Likewiſe ſuch as ſpend the greateſt part of this day in *trimming*, *painting* and *pampering* of themſelues, like *Iezabels*, doing the *diuels* work vpon *Gods Day*. Rom. 8. 22. Deut. 25. 4. 1 Cor. 9. 9.

Thirdly, from keeping of *Faires*, or *Markets*, which for the moſt part God puniſheth with peſtilence, fire, and ſtrange floods. Nehe. 13. 15, 16, 17.

Fourthly, from ſtudying any Bookes or Science, but the holy Scriptures, and Diuinity. For our ſtudy muſt be *to be raviſhed in ſpirit vpon the Lords Day*. In a word, thou muſt on that day ceaſe in thy calling to doe thy worke; that the *Lord* by his calling, may doe *his* worke in thee. For whatſoeuer is gotten by *common working* on this day, ſhall neuer be *bleſſed* of the Lord:

Lord: but it will prooue like *Achans* gold: which being got contrary to the Lords Commandement, brought the *fire* of *Gods* curse vpon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *theeues*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated:) is it to be thought, that he will euer suffer those to escape vnpunished (who contrary to his Commandement) buy & sell on the *Sabbath Day*, which is his perpetuall Law? Christ calleth such, sacrilegious Theeues; and as well may they steale the *Communion Cup* from the *Lords Table*, as steale from God, the chiefest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day finde, the Iudgements of *God* heauier than the opinions of *men*.

Fiftly, from all *recreations*, and

and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of *heauenly* things, than any bodily worke or labour. Neither can there be vnto a man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *sanctifying the Lords Day*. For can there be any greater ioy for a *person condemned*, than to come to his Princes house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physician* that can *cure him*? Or for a *prodigall* child that fed on the huskes of Swine, to be admitted to eate the bread of Life, at his *Fathers* Table? Or for him who feares for sin the tidings of death, to come to heare from *God* the assurance of eternall life? If thou wilt allow thy selfe, or thy seruant

Isa. 58. 13, 14

Psal. 37. 4.

recreation;

recreation; allow it in the ſixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be vſed on this day: but ſo farre as it may helpe the *ſoule* to do more cheerefully the *Seruice of the Lord*.

Eph.5.18,19 Rom.2.11. Deut.28.47

Sixtly, from *groſſe feeding*, *liberall drinking* of Wine, or ſtrong drinke, which may make vs either *drowzie*, or *vnapt* to ſerue God with our hearts and minds.

Iſay 58.13.

Seuenthly, from all talking about worldly things, which hindreth the ſanctifying of the *Sabbath*, *more* than working; ſeeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath* onely by reſting from his *ordinary* worke, keepes it but as a *Beaſt*. But *reſt* on this day, is ſo farre commanded to Chriſtians, as it is an *helpe* to *ſanctification*

fication: and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawfull* at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* vnlawfull. Who without mourning can endure to see Christians keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the *Lord Iesus*, the Sauiour and Redeemer of the World? for hauing serued God but an *houre* in outward shew, they spend the rest of the Lords Day, in *sitting downe to eate and drinke, and rising vp to play*: First, *balasting* their bellies with *eating* and *drinking*; and then *feeding* their lusts with *playing and dancing*. Against which prophanation, *all* Holy Diuines, both *old* and *new*, haue in their times most *bitterly*

1 Cor. 10. 7.

Exod. 13. 6, 18, 19.

bitterly inueighed. In ſo much, that *Auguſtine* affirmeth, that *it was better to plough than to dance on the Sabbath Day.*

Melius enim arare quamſaltare in Sabbato. Aug. in tit. Pſal. 91.

Now in the name of *Almighty God* (who reſted, hauing created Heauen and Earth:) and of his *eternall* Sonne *Ieſus*, the *Redeemer* of his *Church*, who ſhall ſhortly come, on the dreadfull day of Doome, to iudge all men according to the obedience which they haue ſhewed to his Commandements; I require thee who readeſt theſe words, as thou wilt anſwer before the face of Chriſt, and all his holy Angels at that day, that thou better weigh and conſider, whether *Dancing, Stage-playing, Maſking, Carding, Dicing, Tabling, Cheſſeplaying, Bowling, Shooting, Beare-baiting, Carowſing, Tipling, and ſuch other fooleries of Robin-hood, Morice-dances, Wakes, and Maygames*, be exercises

Act. 17. 31. Rom. 2. 12, &c. 2 Theſ. 2. 8, &c.

ercises that God will *blesse* and allow on the *Sabbath Day*. And seeing that no action ought to be done that day, but such as whereby we either *blesse God*, or looke to receiue a *blessing* from God; how darest thou do those things on that blessed *day*, on which thou darest not to pray to *God* to bestow a *blessing* on it to thy vse? Heare this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, and void of the feeling of the grace of *God*! that hauing *euery* day in sixe, euery *houre* in euery day, euery *minute* in euery houre, so tasted the sweete mercy of thy God in Christ, without which thou hadst perished euery moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters seruice that *one day* of the weeke, which he hath reserued for his *owne* praise and worship: Let

men

men in *defence* of their prophaneneſſe, *obiect* what they will, and *anſwer* what the diuell puts in their mouthes: yet I would wiſh them to remember, that ſeeing it is an ancient tradition in the Church, that the Lords *ſecond comming* ſhall be vpon the *Lords Day*; how little ioy they ſhould haue, to be ouertaken in thoſe carnall *ſports*, to pleaſe themſelues: when their Maſter ſhould finde them in ſpirituall Exerciſes ſeruing him. The prophaneſt wretch would then wiſh rather to bee taken *kneeling* at prayers in the Church, then *skipping* like a Goat in a dance. If this cannot mooue, yet I would wiſh our impure gallants to remember, that whileſt they thus daunce on the *Lords Day*, (contrary to the *Lords Commandement*) they doe but daunce about the *pits brinke*; and they know not which of them ſhall fir

Lactan. lib. 7. cap. 1.

first *fall* therein. Whereinto being once falne, without repentance, no *greatneſſe* can *exempt them* from the vengeance of that great GOD, whoſe Commandement (contrary to their knowledge and Conſcience) they doe thus *preſumptuouſly* tranſgreſſe. If then Gods Commaundement cannot *deterre* thee: nor Gods Word *aduiſe* thee: I ſay no more: but what S. *Iohn* ſaid before mee, * *He which is filthy, let him be filthy ſtill.*

Apo. 12. 11. * This was the laſt and heauieſt curſe that Saint *John* wiſhed ſpirituall *Babylon.*

For the ſecond.

2. The *Conſecration of the Sabbaths reſt conſiſts in performing three ſorts of duties:* Firſt, *before:* Secondly, *at:* Thirdly, *after* the publike exerciſes of the Church.

The duties to be performed before the publike exerciſes, are;

1. To *giue ouer working* betimes on the *Eue*, that thy body may be the more refreſhed, and

and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy seruants being tyred with labour and watching the night before, are so heauy, that when you should bee seruing God, and *hearing what his Spirit saith vnto the Church*, for your soules instruction; you cannot hold vp your heads for sleeping: to the *dishonour of God*, the *offence* of the *Church*, and the *shame of your selues*: therfore the *Lord* commands vs not onely to *keepe Holy*; but also to *Remember* afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and remooving all businesse that might hinder vs *to consecrate it as a glorious Day vnto the Lord*. Therfore whereas the Lord in the *other* Commandements, doth but either *bid* or *forbid*: he doth *both* in this Commandement, and that with

Apo. 2. & 3.

Isay 56. 2, &c. and 51. 13, &c.

with a ſpeciall *memorandum*; As if a Maſter ſhould charge his ſeruant to looke well vnto *ten things* of great truſt; but to haue a *more ſpeciall* care to *remember one* of theſe ten, for diuers weighty reaſons: ſhould not a faithfull ſeruant that *loues* his Maſter, ſhew a *more ſpeciall care* vnto that thing aboue all other buſineſſes?

Thus *Moſes* taught the people ouer night to remember the *Sabbath:* and it was an holy cuſtome among our *fore-fathers*, when at the ringing to Prayer on the Eue before, the *Huſbandman* would giue ouer his labour in the Field; and the *Tradeſman* his worke in the *ſhop*, and goe to Euening Prayer in the Church, to prepare their ſoules; that their mindes might more cheerefully attend *Gods worſhip* on the *Sabbath Day*. Exod. 16. 13, &c.

2. To poſſeſſe that night *thy veſſell*

Exod. 9 15.
1 Cor. 7 5.
Gen. 35. 2.
1 Thes. 4. 4.
1 Sam. 21. 5.
Exod. 9. 16.
Psal. 90. 12.
Eccl. 4. 17.

vessell in Holinesse and Honour: that thou mayest present thy soule *more purely* in the sight of God the next morning.

3. To rise vp *early* in the *Morning* on the *Sabbath Day*. Be carefull therefore to rise *sooner* on this day, than on other dayes: by how much the *service* of God is to be preferred before all *earthly* businesses: For there is no *Master* to serue so *good* as *God*; and in the end, *no worke* shall be better rewarded than his *seruice*.

4. When thou art vp, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy selfe therefore before thou goest to Church, what *grieuous sins* thou hast committed the *weeke past*: *confesse* them vnto God, and *earnestly*

neſtly pray for the pardon and forgiuenes of them, and ſo *recõcile* thy ſelfe with *God* in *Chriſt*. *Renue* thy *vowes* to walke more conſcionably, and pray for an increaſe of thoſe graces, which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray, that thou mayeſt haue *grace* to heare the *Word* of *God* read and preached with *profit*: and that thou mayeſt receiue the holy *Sacrament* with *comfort* (if it be Communion day) that *God* by his holy *Spirit* would aſſiſt the Preacher, to ſpeake ſomething that may *kill thy ſinne*, and *comfort thy ſoule*: which thou mayeſt doe in this, or the like ſort. Col. 4. 3.

A Morning Prayer for the Sabbath Day.

O *Lord moſt high*, O God eternall, *all whoſe workes are glorious, and whoſe thoughts are very* Pſ. 91. 1, 2, 3

very deepe: there can be no better thing, than to praiſe thy Name, & to declare thy louing kindneſſe in the Morning, on thy holy and bleſſed Sabbath Day. For it is thy will and Commandement, that we ſhould ſanctifie this day in thy ſeruice and praiſe: and in the thankefull remembrance, as of the *creation* of the world by the power of thy *Word:* ſo of the *redemption* of Mankinde by the death of thy *Sonne. Thine (O Lord) I confeſſe, is greatneſſe, and power, and glory, and victory and praiſe: for all that is in Heauen and earth is thine: Thine is the Kingdome, O Lord, and thou excelleſt as head ouer all. Both riches and honour come of thee, and thou reigneſt ouer all, and in thine hand is power and ſtrength; and in thine hand it is to make great and to giue grace vnto all.* Now therefore, *O my God,* I praiſe thy glorious Name; that where I a wretched ſinner, hauing

1 Chro. 29. 11, &c.

many wayes prouoked thy Maiestie to anger and displeasure, thou notwithstanding, of thy fauour and goodnesse, (passing by my prophaneneſſe and infirmities) hast vouchsafed to adde this *Sabbath* againe into the number of my dayes. And vouchsafe, O heauenly Father, for the merits of *Iesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgiue mee all my sinnes and misdeeds. Especially, O Lord, [t] cleanse my soule from those filthy sinnes, with the bloud of thy most pure and vndefiled *Lambe*, *which taketh away the sinnes of the world.* And let thy *Holy Spirit* more and more subdue my corruptions, that I may be renewed after thine *owne Image*, to serue thee in *newnesse of life*, and *holinesse of conuersation.* And of thy mercy, thou hast

[t] Here thou maiest confesse whatsoeuer sin of the last week clogs thy conscience. Iohn 1. 29.

brought me to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Diuine Maiestie*. Giue me grace to make it a day of *Repentance* vnto thee, that thy goodnesse may seale it to be a day of *pardon* vnto me: and that I may remember that the keeping Holy of this day, is a commandement which thine owne *finger* hath written: that on this day, I might meditate on thy glorious workes of our *Creation* and *Redemption*, and learne how to know and to keepe all the rest of thy holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appear before thy presence in thy House, to offer vnto thee our *Morning sacrifice of praise and Prayer*; *and to heare what the Spirit*, *by the preaching of the*

Word

Word, shall speake vnto thy ser-
uant, O let not my sinnes stand as a *Cloud*, to stop my prayers from ascending vnto thee, or to keepe backe thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke; that *three parts* of the good seed falls vpon bad ground: O let not my heart be like the *High-way*, which through hardnesse, and want of true vnderstanding, receiues not the Seed till the euill one commeth, and catcheth it away: nor like to the stony *ground*, which heareth with *ioy* for a time, but falleth away as soone as persecution ariseth for thy Gospels sake: nor like the *thorny ground*, which by the *cares of this world, and the deceitfulnes of riches, choketh the word which it heareth, and makes it altogether vnfruitfull*: but that like vnto the good *ground*, I may heare thy Word, with an

Mat. 13.1. & Luke 8.25.

honeſt and good Heart, vnder-
ſtand it, and keepe it, and bring
forth fruit with patience, in that
meaſure that thy Wiſedome
ſhall thinke meete for thy glo-
ry, and mine euerlaſting com-
fort. Open likewiſe, I beſeech
Col. 4. 8. thee, O Lord, the *doore of vtte-*
rance, vnto thy faithfull ſer-
uant; whom thou haſt ſent vn-
Acts 26. 18. to vs *to open our eyes, that we*
may turne from darkneſſe to light
and from the power of Satan, vn
to God, that we may receiue for
giueneſſe of ſinnes, and inheritan
among them which are ſanctifie
by faith in Chriſt. And giue m
grace to ſubmit my ſelfe vn
his Miniſtery, as well when h
terrifieth me with iudgement
as when he comforteth m
with thy Mercies, and that
1 Theſ. 5. 13 may haue him in *ſingular lo*
Heb. 13. 17. *for his workes ſake*; becauſe
1 Cor. 11. 10 watcheth for my ſoule, as
Eph. 3. 10. that muſt giue an account f
1 Pet. 1. 12. the ſame vnto his Maſter. A
g

giue me grace to behaue my ſelfe in the holy Congregation with comelineſſe and reuerence, as in thy *preſence*, and in the ſight of thy holy *Angels*. Keepe mee from *drowzineſſe* and *ſleeping*, and from all wandering thoughts, and worldly imaginations: ſanctifie my *Memory*, that it may be apt to receiue, and firme to remember thoſe good and profitable Doctrines, which ſhall be taught vnto vs out of thy Word. And that through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice for my *direction* in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which *godleſſe* and *prophane* perſons ſpend in their vaine luſts and pleaſures, I (as one of thy obedient ſeruants) may make my chiefe *delight to*

consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vaine word; but that ceasing from the workes of *Sinne*, aswell as from the works of mine *ordinary calling*, I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in vnspeakeable ioy and glory I shall celebrate with thy *Saints* and *Angels*, to thy praise and worship in thy heauenly Kingdome for euermore. All which I humbly craue at thy hand in the name and mediation of my Lord Iesus; in that forme of Praier which he hath taught mee;

Isa. 66. 33.

Our Father which art in Heauen, &c.

Hauing thus in *priuate* prepared thine owne soule, if thou hast the charge of a Fam

call all thy *Houſhold* together, reade a Chapter, and pray as in the weeke dayes: but remember ſo to diſpatch theſe *priuate* preparations and duties, as that thou and thy Familie may be in the Church, before the beginning of Praiers: Elſe your priuate exerciſes are rather an *hinderance* than a *preparation*. And as thou (and thy Houſhold) doe goe in all *reuerence* towards the *Church*, let euery one meditate thus with himſelfe:

Things to bee meditated as thou goeſt to the Church.

THat thou art going to the *Court* of the Lord, and to ſpeake with the great God by *prayer*; and to heare his Maieſty *ſpeake* vnto thee by his *Word*, and to receiue his *bleſſing* on thy *ſoule*, and thy *honeſt labour*, in the *ſixe dayes* laſt paſt. Pſal. 104.4.

2. Say with thy ſelfe by the way; *As the Hart brayeth for the Riuers of waters, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?* For, *a day in thy Courts is better than a thouſand otherwhere. I had rather be a doore-keeper in the Houſe of my God, than to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy Houſe in the multitude of thy mercies, and in thy feare will I worſhip toward thine holy Temple.*

Pſal. 42. 1, 2.

Pſal. 48. 10.

Pſal. 5. 8.

3. As thou entreſt into the Church, ſay, *How feareſull is this place? This is none other but the Houſe of God, this is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeed.* And proſtrating with thy face downeward, being come to thy place, ſay, *O Lord, I haue loued the habitation of thy*

Gen. 28. 16, 17.

1 Cor. 14. 25

Pſal. 26. 8.

thy House, and the place where thy Honour dwelleth. One thing therefore haue I desired of thee that I will require, euen that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: Psal. 27. 4.

therefore will I offer in thy Tabernacle Sacrifices of ioy, I will sing and praise the Lord. Hearken vnto my voice, O Lord, when I cry; haue mercy also vpon me, and heare me. Doubtlesse, kindnesse and mercy shall follow me all the daies of my life, and I shall remaine a long season in the house of the Lord. Psal. 27. 6. Psal. 23. 6.

And this is that preparation, or looking to our feet, whereto *Salomon* aduiseth vs, before we enter into the House of *God.* Eccl. 4. 27.

The second sort of duties which are to be performed at the time of the Holy assembly.

WHen Prayers beginne, lay aside thine *owne* priuate Meditations; and let thine *Heart* ioyne with the Minister and the whole *Church*, as being *one Body* of *Christ*; and because that God is the *God of order*, he will haue all things to be done in the *Church* with *one heart and accord*, and the exercises of the *Church* are *common* and *publike*. It is therefore an ignorant pride, for a man to thinke his owne priuate prayers more effectuall than the *publike* prayers of the whole Church. *Salomon* therefore admiseth a man not to be *rash*, to vtter a thing in the Church before GOD. *Pray* therefore when the Church *prayeth*, *sing* when they *sing*, and in the acti-

1 Cor. 13. 12.
Act. 2. 2, 46. and 4. 32.
Eccles. 5. 1.

on

on of *kneeling, standing, sitting,* and such indifferent ceremonies (for the auoiding of *scandall,* the continuance of *charity,* and in testimony of thine *obedience*) [a] conforme thy selfe to the manner of the Church wherein thou liuest.

Ezec. 46. 10. Psal. 110. 3.

Whilest the Preacher is expounding and applying the Word of the *Lord,* looke vpon him; for it is a great helpe to stirre vp thine attention, and to keepe thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to bee fastned on Christ* whilest he preached, and *that all the people hanged vpon him when they heard him.* Remember that thou art there as one of *Christs Disciples, to learne the knowledge of Saluation, by the remission of sinnes, through the tender mercy of GOD;* Luke 7. 7.

Luke 4. 20. Luke 19. 48.

Bee not therefore in the *Schoole*

[a] *Cum Romam venio, ieiuno Sabbato, cum hîc sum, non ieiuno. Sic & tu ad quam forte Ecclesiam veneris, eius morem serua, si cuiquam non vis esse scandalo, nec quenquam tibi.* Ambr. consi. Aug. Ep. ad Ianuar.

Schoole of Christ, like an idle boy in a *Grammar-Schoole*, that *often heareth*, but *neuer learneth* his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou maist the better profit by hearing, marke,

1. *The coherence and explication of the Text.*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The diuision or parts of the Text.*

4. *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the know-

knowledge of God, and his true Religion.

If the Preachers method be too *curious* or *confused*, then labour to remember,

1 *How many things he taught which thou knewest not before, and be thankefull.*

2 *What sinnes he reprooued, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues he exhorteth vnto, which are not so perfect in thee, and therefore endeauour to practise them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to thy *selfe*, rather by God then by *Man*: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what*

Isa. 2.3.
Acts 10.33.
1 Cor. 17.25
Gal. 4.14.
1 Thes. 2.13.

Apoc. 2.7.

what the Spirit ſpeakes to the Church. And, *did not our hearts burne within vs, whileſt hee opened vnto vs the Scriptures?* And thus to heare the Word, hath a [a] bleſſing promiſed thereto. It is the acceptableſt [b] *ſacrificing* of our ſelues vnto God. It is the [c] *ſureſt note* of *Chriſts* Saints: The [d] *trueſt marke* of Chriſt ſheepe: the [e] *apparanteſt ſigne* of Gods Elect: the very blood, as it were, which vniteth vs to bee the [f] *ſpirituall kindred*, Brethren and Siſters of the Sonne of GOD. This is the beſt Art of memory for a good hearer.

Luke 14.32.

[a] Luk. 11.28

[b] Rom. 15. 16.

[c] Deu. 33.3.

[d] Ioh. 10.27.

[e] Ioh. 8.47. and 18.37.

[f] Luk. 8.21. Mark. 3. 35.

When the Sermon is ended;

1. Beware thou depart not like the nine *Lepers*, till that for thine inſtruction to ſauing health, thou haſt returned thankes and praiſe to God by an *after prayer*, and ſinging of

a Psalme: and when the blessing is pronounced, *stand vp* to receiue *thy part* therein, and heare it, as if *Christ himselfe* (whose Minister hee is) did pronounce the same vnto thee: for in this case it is true: *Hee that heareth you, heareth mee:* and the Sabbath day is *Blessed*, because God hath appointed it to bee the Day, *wherein by the mouth of his Ministers, hee will blesse his people, which heare his Word, and glorifie his Name.* For though the Sabbath Day in it selfe be no more blessed than the other sixe dayes, yet (because the Lord hath appointed it to holy *vses* aboue others) it doth as farre excell the other dayes of the Weeke, as the *consecrated bread* which we receiue at the *Lords Table*, doth the *common bread* which wee eate at our *owne Table.*

Eze. 46. 10.

Luk. 10. 16.

Numb. 6. 23, 27.

1. If it bee a Communion day,

day, draw neere to the Lords Table, in the *wedding garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptisme* is to be administred, stay and behold it with all reuerent attention, that so thou mayest; First, shew thy *reuerence* to Gods *ordinance*: Secondly, that thou mayest the better consider thine *owne engrafting* into the visible body of *Christs Church*, and how thou performest the *vowes* of thy new Couenant. Thirdly, that thou mayest repay thy *debts* in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would giue him the *inward* effects of Baptisme, by his *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praysing God, for *grafting* another member into hi

his *mysticall Body*. Fifthly, that thou mayest prooue whether the effects of Christs death *kill* sinne in thee; and whether thou be raised to newnesse of life by the *vertue* of his *Resurrection:* and so to be humbled for thy *wants*, and to be thankefull for his grace. Sixtly, to shew thy selfe to be a free man of Christs *Corporation:* hauing a voice or consent in the admission of others into that holy society.

3. If there be any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability. 1 Cor. 16. 1. 1 Cor. 9. 5, 6, 7, &c.

And thus farre of the duties to be performed in the holy Assembly.

Now

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy House, *meditate* a little while vpon those things which thou hast heard. And
Leu.11.3. as the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard, that they may bee a
Psa.119.11. *direction* to thy life; and a *consolation* vnto thy Soule. For till the Word be made thus our owne, and as it were close hidden in our hearts, we are
Mat.13.19. in danger lest Satan steale it away, and we shall receiue no

no *profit* thereby. And when thou goeſt to Dinner, in that reuerend and thankefull manner before preſcribed, remember, according to thine ability, to haue one or more poore Chriſtians, whoſe *hungry* bowels may be refreſhed with thy meate; imitating Holy *Iob*, who proteſteth that *he did neuer eate his morſels alone, without the good company of the poore and Fatherleſſe*; that is the Commandement of Chriſt our Maſter, *Luke* 14. 13. Or at leaſt wiſe, ſend ſome part of thy Dinner to the poore, who lies ſicke in the backe Lane, without any food. For this will bring a bleſſing vpon all thy workes and labours; and it will one day more reioyce thy ſoule, than it doth now refreſh *his body*, when Chriſt ſhall ſay vnto thee, *O bleſſed Childe of GOD, I was an hungry, and thou*

Iob 31.17,18

Heſt.9.22. Deut. 15. 10,&c.

Mat.25.35, &c.

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thou gauest me meate, &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

If thou be a priuate man, either performe these holy duties by thy selfe, or ioyne with some godly Family in the performance of them. Acts 17. 11. Heb. 5. 14. Mat. 26. 30. Iames 5. 13.

When dinner is ended, and the *Lord praised*, call thy Family together, *examine* what they haue learned in the Sermon: *commend* them that doe well, yet *discourage* not them whose *memories*, or *capacities* are weaker, but rather helpe them; for their wils or minds may be as good. Turne to the *Proofes* which the Preacher alleadged, and [a] rubbe those goods things ouer their memories againe. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme*, conferring euery point with the proofes of the holy Scripture. This will both increase our knowledge,

[a] Deu. 6. 7, 30. Heb. 6. 1.

ledge, and *sharpen* our memory, seeing by experience wee finde, that in euery trade they who are most *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these priuate exercises, as that thou mayest be with the *first* in the holy Congregation at the *Euening Exercise*; where behaue thy selfe in the like deuotion and reuerence, as was prescribed for the holy Exercise of the Morning. Heb. 5.14.

After *Euening Prayer*, and at thy Supper, behaue thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Yeere and Weather doe serue:

1. *Walke* into the *fields*, and meditate vpon the *Workes* of GOD: for in euery *Creature* thou mayst reade, as in an open *Booke*, the *Wisedome*, *Power*, *Pro-* Psal. 92. 5. & 19. 2, &c. & 8. 1, 3, &c. Rom. 1. 19, 20 *Præsentem narrat quælibet Herba Deum.*

Prouidence, and *Goodnesse of* Almighty God: And how that none is able to make all these things in the variety of their

Esay 40.26. *formes, vertues, beauties, life, motions*, and *qualities*, but our most glorious God.

Psalme 8. 2. Consider how *gracious* he is, that made all these things to *serue* vs.

3. Take occasion hereby to stirre vp both thy selfe and others to *admire* and *adore* his *Power, Wisedome*, and *Goodnesse*: and to thinke what *vngratefull* wretches we are, if we will not (in all obedience) serue and honour him.

Mat.25.35. Iam.5.14, &c. 4. If any neighbour be *sicke* or in any heauinesse, goe to *visit* him: If any be falne at variance, helpe to reconcile them.

To conclude, *Three sorts* of workes may lawfully be done on the Sabbath Day.

1. Workes of *Piety*, which either

either *directly* concerne the *Seruice of God*, though they be performed by bodily labour; as vnder the Law the *Priests* did labour in *killing* and *dressing the sacrifices*, and burning them on the Altar. And Christians vnder the *Gospell*, when they trauell farre to the places of Gods worship, it is but a *Sabbath dayes iourney*, like to that of the *Shunamite*, who trauelled *from home*, to heare the Prophet on the *Sabbath Day*, because she had no teaching neere her owne dwelling. And the Preacher, though he laboureth in the sweat of his browes, to the *wearying* of his body, yet he doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship:

Mat. 12. 5.

Acts 1. 12.

2 Reg. 4. 12.

Mat. 23. 17, 19.

ſhip: as the ſounding of *Trumpets* vnder the *Law*, or the ringing of *Bels* vnder the *Goſpel*.

Num. 10. 2, 3

2. Workes of *Charity*, as to ſaue the life of a [a] man, or of [b] a beaſt, to [c] fodder, water, and dreſſe cattell: To make *honeſt* [d] prouiſion of meate and drinke, to refreſh our ſelues, and to [e] *releeue the poore*, to *viſit the ſicke*, to *make* [f] *collections for the poore*, and ſuch like.

a 1 Reg. 19. 8 Marke 3. 4.
b Mat. 12. 13
c Luk. 13. 15
d Mat. 12. 1.
e Heſt. 9. 12. 1 Cor. 11. 22, 34.
f 1 Cor. 16. 1

3. Workes of *neceſſity*, not *fained*, but *preſent* and *imminent*, and ſuch as could not be *preuented* before, nor cannot be *deferred* vnto another day. As to reſiſt the Inuaſion of *Enemies*, or the Robberies of *Theeues*, to quench the rage of *Fire*, and for *Phyſicians* to *ſtanch* or *let blood*, or to cure any other *deſperate* diſeaſe, and for *Midwiues* to helpe women in labour: *Mariners* may do their labours: *Souldiers* being aſſailed may fight: and [u] *Poſt-*

u *Nuncius præceps excipitur à Sabbato.* Iud. *Comment. ſup.* Num. 13. 5.

ma-

may ride for the publike good, and ſuch like. On theſe or the like occaſions, a man may lawfully worke: Yea, and when they are called, they may vpon any of theſe occaſions goe out of the *Church*, and from the *Holy Exerciſes* of the *Word* and *Sacraments*: prouided alwaies, that they be *humbled*, that ſuch *occaſions* fall out vpon *that day* and time; and that they take no *Money* for their *paines* on that *day*, but onely for their *ſtuffe*, as in the *feare* of God, and *conſcience* of his Commandement.

When the time of reſt approacheth, retyre thy ſelfe to ſome priuate place: and knowing that in the State of *corruption* no man liuing can ſanctifie a Sabbath in that ſpirituall manner that hee ſhould, but that he commits many breaches thereof, in his *Thoughts*, *Words*, and *Deedes*, hum-

bly craue pardon for thy *defects*, and reconcile thy selfe vnto God, with this or the like *Euening Sacrifice*.

A priuate Euening Prayer for the Lords Day.

a Isa. 6.3. O *Holy*, a *holy*, *holy*, *Lord GOD of Sabbath!* Suffer me,

b Gen.18.27 who am but b *dust and ashes*; to speake vnto thy most glorious Maiesty.

c Heb.12.10 I know that thou art a c *consuming fire*, I acknowledg

d Iob 11.21 that I am but withered d *stubble*. My

e Psal.51.3. e *sinnes are in thy sight*

f Zac.3.1,2. and Satan f *stands at my right hand* to accuse mee for them I come not to excuse, bu

g 1 Cor.11. 31. to g *iudge* my selfe worthy all those iudgements, whi thy *Iustice* might most *ly* inflict vpon mee, a wr ched creature, for my sin

and trangreſſions. The *number* of them is ſo great, the *Nature* of them is ſo grieuous, that they make me ſeeme *vile* in mine owne *eyes*, how much more loathſome in *thy ſight?* I confeſſe they make me ſo far from being worthy to be called thy *Sonne*, that I am altogether *vnworthy* to haue the name of thy meaneſt *Seruant*. And if thou ſhouldeſt but recompence me according to my deſert, the earth (as weary of ſuch a ſinnefull burthen) ſhould open her mouth, and ſwallow me vp, like oue of *Dathans family*, into the bottomleſſe pit of Hell. For if thou diddeſt not ſpare the *naturall Branches*, thoſe *Angels* of glorious excellency; but hurledſt them downe from the *Heauenly habitations*, into the paines of *Helliſh darkeneſſe*, to be kept vnto damnation, when they ſinned but once againſt thy

2 Sam. 6. 32. Luke 15. 21

Pſa. 106. 17.

2 Pet. 2. 4.

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Maieſtie; and didſt expell our
Gen.3.13. firſt Parents out of *Paradiſe*, when they did but tranſgreſſe *one* of thy Lawes; alas; what vengeance may I expect, who haue not offended in *one* ſinne onely, *heaping daily* ſinne vpon ſinne, without any true repentance, *drinking iniquitie as it were water*, euer powring in, but neuer powring out any filthineſſe: and haue tranſgreſſed not *One*, but *All* thy holy Lawes and Commandements? Yea, this preſent day, which thou haſt ſtraightly commanded me to keepe Holy, to thy praiſe and worſhip, I haue not ſo Religiouſly kept and obſerued, nor prepared my Soule in that holineſſe and chaſtitie of Heart, as was fit, to meete thy bleſſed Maieſtie in the holy Aſſembly of thy Saints. I haue not attended to the Preaching of thy Word, nor to the adminiſtra-

Rom. 2.5.
Iob 15.16.

tion

tion of thy Sacraments, with that humility, reuerence, and deuotion, that I ſhould. For though I was preſent at thoſe Holy Exerciſes in my bodie, yet, Lord, I was ouertaken with much drowzineſſe: And when I was awake, my minde was ſo diſtracted, and carried away with vaine and worldly thoughts, that my Soule ſeemed to be abſent, and out of the Church. I haue not ſo duely (as I ſhould) meditated with my ſelfe, nor conferred with my Family, vpon thoſe good inſtructions which we haue heard and receiued out of thy holy Word, by the publike Miniſterie. For default whereof, *Satan* hath ſtolne the moſt part of thoſe inſtructions out of my Heart, and I wretched creature haue forgotten them, as though they had neuer beene heard. And my Familie doth not thriue

in knowledge and ſanctification vnder my gouernment as they ſhould. Though I know, where many of my poore brethren liue in want and neceſſity, and ſome in paine, and comfortleſſe: yet I haue not remembred to releeue, the one with my almes, nor the other with conſolations: but I haue feaſted my ſelfe, and ſatisfied mine owne luſts. I haue ſpent the moſt part of the day in *idle talke*, *vaine ſports* and *exerciſes*. Yea, Lord, I haue, &c. [a] And for all theſe my ſinnes, my Conſcience cryes *guilty*, thy Law *condemnes* me; and I am in thy hand, to receiue the *Sentence* and Curſe that is due to the wilfull breach of ſo holy a Commandement. But what if I am by the *Law* condemned? yet, Lord, thy *Goſpell* aſſures me, that thy mercy is aboue all thy workes: that thy grace tranſ-

[a] Here confeſſe whatſoeuer fault thou haſt done that day by omiſſion, or commiſſion, and then fetching from thy heart a deep ſigh, ſay, Pſal. 105.6. Iam. 2. 13.

tranſcends thy *Law*; and thy goodneſſe delighteth there to *reigne*, where ſinnes doe moſt *abound*. In the multitude therefore of the *Mercies* and *Merits* of *IESVS CHRIST* my Sauiour, I beſeech thee, O LORD, (who deſpiſeſt not the ſighing of a contrite heart, nor deſireſt the death of a penitent ſinner) to pardon and forgiue me all thoſe my ſinnes, and all the errours of this day, and of my whole life; and free my ſoule from that Curſe and Iudgement which is due vnto me for them. Thou that diddeſt iuſtifie the contrite *Publican*, for foure words of confeſſion, and receiuedſt the *Prodigall childe*, (when he had ſpent all the ſtocke of thy grace) into fauour vpon his Repentance: pardon my ſinnes likewiſe, O Lord, and ſuffer me not to periſh for my tranſgreſſions.

Rom. 5. 20.

Eze 33. 11.

Luk. 18. 33.

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Oh ſpare me, and receiue me into thy fauour againe. Wilt thou (O Lord) reiect me, who haſt receiued all *Publicanes*, *Harlots*, and *Sinners*, that vpon Repentance ſued to thee for grace? Shall I alone be excluded from thy mercy? Farre be it from me to thinke ſo; for thou art the ſame God of mercy vnto me, that thou waſt vnto them, and *thy compaſſions neuer faile*. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercy. Execute not thy ſeuere Iuſtice againſt me a ſinner: but exerciſe thy long ſufferance in forbearing thine owne creature. I haue nothing to preſent vnto thee for a ſatisfaction, but onely thoſe *bloudy wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Sonne*, my onely *Sauiour* hath ſuffered for me. *Him (in whom onely thou art well pleaſed)*

Matth. 21. 31, 32.

Lam. 3. 22.

pleased) I offer vnto thee for all my sinnes, wherewith thou art displeased. Him my Mediatour, the request of whose bloud, *speaking better things than that of Abel*, thy mercy can neuer gaint-say. Illuminate my vnderstanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons, whih this day, and at other times haue beene taught mee, out of thy holy Word, that I may remember thy *Commandements* to keepe them, thy *iudgements* to auoide them; and thy sweet promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receiue mee into thy fauour, and so draw me by thy grace vnto thy selfe, that I may as well be thine by loue and imitation, as by cal-

Heb. 12. 24.

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ling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of ioyes* and *praise*, to the honour of thy most glorious Name, in thy heauenly Kingdome for euermore. *Amen.*

And then calling thy Family together; shut vp the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy family. And the Lord will giue thee that night a *more sweete and quiet rest then ordinary*, and prosper thee the better in all the labours of the weeke following.

Thus far of the ordinary Practice of Piety, both in priuate and publique.

Now

Now followeth the extraordinary Practice of Piety, wherby God is glorified in our liues.

THe extraordinary *Practice* of *Piety*, consists either in *Fasting*, or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are diuers kinds of *Fasting:* First, a *constrained Fast*, as when men either haue not foode to eate, as in the [a] Famine of *Samaria*: or hauing food, cannot eate it for *heauinesse* or *sicknes*, as it befell them who were in the [b] Ship with Saint *Paul*. This is rather *Famine*, than *Fasting*.

Secondly, *A naturall Fast*, which we vndertake *physically*, for the health of our body.

Thirdly, *A ciuill Fast*, which the Magistrate enioyneth for the better maintenance of the *Common-wealth*; that by vsing Fish

Ieiunium.

1. *Coactum.*

a 2 Kin. 6. 26
b Acts 27. 33

2. *Physicum*
Nihil periculosius habitudine corporis extremè bona; detrahenda sunt ergo per ieiunium redũdantia, ne natura suo pondere fracta succumbat, Basil. *Hom.* 1.

3. *Politicum*

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Fish as well as flesh, there may be greater plenty of both.

4. *Miraculosum.* Fourthly, *A miraculous Fast*, as the forty daies fast of *Moses* and *Elias*, the *types*, and of *Christ* the *substance*. This is rather to be *admired*, than *imitated*.

5. *Quotidianum.* Fiftly, *A daily Fast*, when a man is carefull to vse the creatures of God with such moderation, that he is not made *heauier*, but more *cheerefull*, to serue God, and to doe the duties of his calling. This is specially to be obserued of [a] Ministers and Iudges.

[a] 1 Tim. 3. 3. Titus 2. 3. Pro. 31. 4, 5.

6. *Religiosum.* Sixtly, *A religious Fast*, which a man voluntarily vndertakes, to make his body and his soule the fitter to pray more feruently vnto God, vpon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *priuate* or *publike*.

2 Cor. 6. 4, 6

1. *Of*

1. Of a priuate Fast.

THat we may rightly performe a priuate Fast, foure things are to be obserued; first, the *Author:* secondly, the *time* and *occasion:* thirdly, the *manner:* fourthly, the *ends* of priuate fasting.

1. Of the Author.

The *first* that ordained Fasting, was *God* himselfe in *Paradise:* and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his Law commands all his people to *fast*. So doth our Sauiour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By Religious *Fasting* a man comes neereſt the *life of* a *Angels*, and *to doe Gods wil on earth, as it is done in heauen,*

Ieiunium in Paradiso præscriptum est: reuerere igitur ieiunij canitiem, Basil. *Hom c de ieiun.* Exod. 19. 3. Leuit. 23. Math. 6. 17. and 9. 15. a *Qui ieiunat, Angelorum vitã viuit & cũ paucissimis contentus est, similitudine cum illis associatur.* Basil. *Hom. de ieiu.*

Natura os parvum, & gutur arctum homini dedit.

heauen. Yea, *Nature* seemeth to teach man this duty, in giuing him a *little mouth*, and a *narrower throat*: for *Nature* is content with a *little*, *Grace* with *lesse*. Neither doth *Nature* and *Grace* agree in any one act better than in this exercise of *religious Fasting*; for it strengthneth the *memory*, and cleareth the *minde*, illuminateth the *vnderstanding*, and bridleth the *affections*; mortifieth the *flesh*, and preserueth *chastity*, preuenteth *sickenesse*, and continueth *health*; it deliuereth from *euils*, and procureth all kinde of *blessings*.

Quam diu ieiunauit Adam, in Paradiso fuit, comedit, & ejectus est. Hieron.

By *breaking this fast*, the *Serpent* ouerthrew the *first Adam* so that he lost *Paradise*: But by *keeping a Fast*, *the second Adam* vanquished the *Serpent* and restored vs into *Heauen*. *Fasting*, was she who couered *Noah* safe in the *Arke*, *when Intemperance* vncouered, and le

left ſtark naked in the *vineyard*. By faſting, *Lot* quenched the flame of *Sodom*, whom *drunkenneſſe* ſcorched with the fire of *Inceſt*. Religious *faſting*, and *talking* with God, made *Moſes* face to ſhine before *men*, when Idolatrous *eating* and *drinking* cauſed the *Iſraelites* to appeare abominable in the ſight of God. It rapt *Elias* in an *Angelicall Coach* to *Heauen*; when voluptuous *Ahab* was ſent in a *bloudy Chariot* to *hell*. It made *Herod* beleeue that *Iohn Baptiſt* ſhould liue after death by a bleſſed *reſurrection*; when after an *intemperate* life, hee could promiſe nothing to himſelfe, but eternall *death* and *deſtruction*. *O diuine Ordinance* of a *diuine Author!*

2. *Of the time.*

The holy Scripture appoints *no Time* vnder the New Teſtament to faſt: but leaues it vnto Chriſtians owne *free choyce*,

Rom.

Rom. 14.3. 1 *Cor.* 4.7. to fast as occasion shall bee offered vnto them, *Matth.* 9.15. As when a man becomes an humble and earnest suiter vnto God for the pardon of some *grosse sinne* committed; or for the *preuention* of some sinne, whereunto a man feeles himselfe by *Satan* sollicited: or to *obtaine* some speciall *blessing* which he wants: or to *auert* some *Iudgement* which a man feares, or is already fallen vpon himselfe or others: or lastly, to *subdue his flesh* vnto his *spirit*, that he may more cheerfully powre forth his soule vnto God by prayer. Vpon these occasions a man may fast [a] day or [b] longer, as his occasion requires, and the *constitution* of his body, and other needfull *affaires* will permit.

3. *Of the manner of a priuate Fast.*

Præceptum esse ieiunii video, quibus autẽ diebus non oporteat ieiunare, & quibus oporteat, præcepto Domini vel Apostolorum non inuenio definitum, Aug. ad Casu. Ian. Ep. 86. *Indifferẽter ieiunandum ex arbitrio, non ex imperio nouæ disciplinæ, pro temporibus, & causis vniuscuiusque*, Tert. *aduers.* Psych. Mont. *hæreticus primus erat, qui ieiuniorum leges præscripsit*, Euseb. *Eccles. hist.* l. 5. c. 18. *ex* Apol.

a Leu. 23.32. Iosh. 6.7. 2 Sam. 3.3. b Hest. 4.16.

The

The true manner of performing a *priuate* Fast, consists partly in *outward*, partly in *inwards* actions.

The outward actions are, to abstaine, for the time that we fast: first from all [c] *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath Day*, Leuit. 23. 28. For worldly *busines* will distract our minds, from holy *deuotion*.

Secondly, from all *manner of foode*, yea, from [d] *bread* and *water*, so farre as health will permit: 1. That so we may acknowledge our owne *indignity*, as being vnworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more *humbled*. 3. That so we may take a godly [e] *reuenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures.

4. That

c Luke 23. 28, 56. Ioel 1. 14. & 1. 15.

d 2 Sam. 3. 35. Ezra 10. 6. Dan 10. 3. Ester 4. 16. Acts 9. 9.

e 2 Cor. 7. 1

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4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and heauenly food. 5. To put vs in mind, that as we abstaine from *foode*, which is lawfull, so we should much more abstaine from e *Sinne*, which is altogether *vnlawfull*.

Thirdly, from *good* and *costly* f *Apparell*; that as the *abuse* of these, puffes vs vp with *pride*; so the laying aside their *lawfull vse*, may witnesse our *humility*. And to this end in ancient times they vsed (especially in publike fasts) to put g on *sackcloth*, or other *coorse apparell*. The equity hereof still remaineth; especially in *publike fasts*: at what time to come into the Assembly with *starched bands*, *crisped haire*, *braue apparell* and *decked with flowers* or *perfumes* argueth a soule that is neither hum

e *Quid prodest vacuare corpus ab escis, & animum replere peccatis?* Aug *de tem. Serm.* 46.

f Exo. 33. 5, 6

g Hest. 4. 1, 2 Ionas 3. 5, 6. Ioel 1. 13. Mat. 11. 21.

humble before God, nor euer knew the true vſe of ſo holy an exerciſe.

Fourthly, from the full *meaſure of* [h] *ordinary ſleepe:* That thou maiſt that way alſo *humble* thy body; and that thy ſoule may *watch* and *pray*, to be prepared for the comming of *Chriſt*. And if thou wilt breake thy ſleepe early and late for *worldly gaine*, how much more ſhouldeſt thou doe it for the *ſeruice of God?* And if *Ahab* (in imitation of the godly) did in *his faſt* lye in *ſackcloth*, to breake his ſleepe by night; what ſhall we thinke of thoſe who on a *Faſting day* will yeelde themſelues to ſleepe in the open *Church?*

Fiftly, and laſtly, from all *outward pleaſures* of our ſenſes. So that as it was not the [i] *throate* onely that *ſinned*, ſo muſt not the *throate* onely be *puniſhed:* and therefore we muſt ende-

h 2 Sam. 12. 16. Ioel 1. 13. Heſt. 4. 3.

1 Kin. 21. 27

i *Si ſola gula peccauit, ſola ieiunet, & ſufficit. Si vero peccauerunt & membra cætera, cur non ieiunent & ipſa?* Bern. *Serm. Quadrag.*

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endeauour to make our *Eies* (as at all times, ſo) eſpecially on that day to faſt from *beholding vanities*: our *Eares* from hearing *mirth* or *muſicke*, but ſuch as may moove to *mourne*: our *Noſthrils* from pleaſant *ſmels*, our *Tongues* from *lying*, *diſſembling*, and *ſlaundering*: yea, the *vſe* of the *Marriage-bed* muſt be omitted in a religious reuerence of the Diuine *Maieſty*: That ſo *nothing* may *hinder* our true humiliation, but that all may be *ſignes* that we are *vnfainedly* humbled. Thus much of the *outward* manner.

μετανόησις, μετανοία

2. The *inward* manner of *Faſting* conſiſts in two things.

1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for ſinnes paſt

2. *Amendment* of life in time to come.

This *Penitencie* conſiſts in 3. things. Firſt, an inward *inſight* of ſinne, and *ſenſe* of miſery

ery. Secondly, a *bewayling* of hy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sinnes.

1. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will be effected in thee: First, by considering thy sinnes, especially thy grosse sinnes, according to the circumstances of the *time* when, *place* where, *manner* how, and *person* with whom it was committed. Secondly, the Maiestie of GOD against whom it was done; and the *Father*, because thou diddest such things against him since he became a *Father* vnto thee, and bestowed so *many sweet blessings* in bountifull manner vpon thee. Thirdly, in considering the *curses* which *God* hath threatned for thy sinne: how grieuously God hath plagued others for the *same* fault, and how that no *meanes* in Heauen or

or Earth could deliuer thee from being *eternally damned* for them; had not the *Sonne* of *God* ſo louingly dyed for thee. Laſtly, that if God *loues thee*, he muſt *chaſten* thee ere it be long, with ſome grieuous *affliction*, vnleſſe thou doeſt *preuent* him by ſpeedy and vnfained repentance. Let theſe and the like conſiderations, ſo *pricke* thy *Heart* with ſorrow, that *melting* for remorſe within thee, it may de *diſſolued* into a *Fountaine of teares*, tricklin downe thy mournefull cheeks. This mourning is the beginning of *true Faſting*; and therefore oft times [a] put for *faſting* the *firſt* and *principall* part, fo the *whole* action.

a Mat.9.15. Can the Children *mourne?* then ſhall they *faſt.* And *Marke* and *Luke* for *mourne* haue *faſt.* Examples, Pſa.6. & 22. & 38. & 39. & Ieremies Lament. Ioel 2.12,17

2. *Of the bewayling of thine owne eſtate.*

Bewayling, or lamentation, the powring out of the inward mourning of the heart, by the outward meanes of the voice, a

tear

teares of the eyes. With ſuch *ſhall earneſtneſſe* and importunity in prayer, is our heauenly Father well pleaſed. Nay, when it is the *fruites* of his *Spirit*, and the *effects* of our *faith*, he cannot be diſpleaſed with it. For if he heard the *moanes* which *extremity* wrung from *Iſmael* and *Hagar*; and heareth the cry of the *young Rauens*, and roaring of *Lyons*, how much rather will he heare the *mournefull lamentation* which his *owne children* make vnto him in their *miſery?*

Ier. 32.18, 19, 20.

Gen. 11.17.

Iob 39.3. Pſal. 147. Pſal. 104.11

3. *Of the humble confeſſion of ſinnes.*

In this action thou muſt deale *plainely* with *God*, and acknowledge *all the ſinnes thou knoweſt*, not onely in *generall*, but alſo in *particular*. This hath beene the manner of all Gods children in their Faſts: Firſt, becauſe that without *Confeſſion* thou haſt no *promiſe* of

1 Sam. 7. Eze. 9, &c. Dan. 6. Neh. 1.

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of mercie, or forgiuenesse of sinnes. Secondly, that so thou maiest acknowledge God to be *iust*, and thy selfe *vnrighteous*. Thirdly, that by the *numbring* of thy sinnes, thy heart may be the more *humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truely penitent*: for till God hath giuen thee grace to repent, thou wilt be *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale with thee: for if thou doest *acknowledge thy sinnes*, *God is faithfull and iust to forgiue thee thy sinnes: and the bloud of Iesus Christ his Sonne shall cleanse thee from all thy sinnes.*

Pro. 28.13. Psal. 92.3, &c. Psal. 51.4. 1 Ioh. 1.7,9.

To helpe thee the better to performe these *three* parts of penitencie, thou maiest diligently reade such Chapters and portions of the holy Scriptures,

tures as doe chiefely *concerne thy particular sins*: that thou maiest see Gods curse and Iudgements on others for the like sinnes, and be the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists: first, in deuout *Prayers*: Secondly, in deuout *Actions*.

This deuout *Prayer*, which we make in time of *fasting*, is either *deprecation of euill*, or *craving needfull good things*. δέησις. — εὐχαριστία.

Deprecation of euill, is, when thou beseechest GOD, for Christ thy *Mediatours sake*, to pardon vnto thee those sinnes, which thou hast confessed; and to turne from thee those *Iudgements* which are due vnto thee for thy sinnes; and as *Benhadad*, because hee heard, *That the King of Israel was mercifull*, prostrated himselfe vnto him 1 Kin. 20. 31.

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with a *Rope about his necke*: so, because thou knowest that the *King of heauen is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliation (especially, seeing hee calleth vpon thee to come vnto him in thy troubles:) and doubtlesse thou shalt finde him most *mercifull*.

Psal. 50. 15.

The *Craving of needfull good things*, is, First, a feruent and faithfull begging of God, to seale by his Spirit in thy heart the assurance of the forgiuenesse of all thy sinnes. Secondly to renew thy heart by the *Holy Ghost*, so that sinne may daily *decay*, and *righteousnesse* more and more increase in thee. Lastly, in desiring a supply of *faith, patience, chastitie*, and all other graces which thou wantest: and an increase of those which GOD of his mercy hath bestowed vpon thee already.

Phil. 4. 6.

1 Tim. 5. 5.

Thus far of Prayer in Fasting.

The *deuout actions* in fasting are two. First, *Auoyding euill.* Secondly, *Doing good.*

1. *Of auoyding euill.*

The *Abstinance from euill*, is that which is chiefely signified by the *Abstinence from food, &c.* and is the chiefe end of *fasting*, as the *Niniuites* very well knew. *A day of Fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomacke, but the *purity* of the Heart that God respecteth: If therefore thou wouldest haue God to turne from thee the *euill* of *affliction*; thou must first turne away from thy selfe the *euill* of *transgrtssion*. And without this fasting from *euill*, thy *fast* sauours more noysome to God, than thy breach doth to *Man*. This made God so often to reiect the Fast of the Iewes. And as thou must endeauour to

Ion.3.8,19.

g *Pulchrum est corporis ieiunium, cum sit animus à vitiis ieiunus, Hier.* ad Celant. Epist.14. *Ieiuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis.* Cyril. in Leu ca.10.

Isa.18.2, &c.

Zac.5.5,7.

Non possum ferre iniquitatem & interdictionē. Isa.1.13.

auoide all ſinne; ſo eſpecially *that ſinne* whereby thou haſt prouoked God, either to *ſhake* his rodde at thee, or already to lay his chaſtening hand vpon thee. And doe this with a reſolution, by the aſſiſtance of Gods grace, neuer to commit thoſe ſinnes againe. * For what ſhall it profit a man by *Abſtinence* to humble his Bodie, if his *minde* ſwell with *pride*? Or to forbeare *Wine* and ſtrong *Drinke*, and to be drunke with *wrath* and *malice*? Or to let no *fleſh* goe into the belly; when *Lyes*, *Slaunders*, and *Ribauldry*, (which are worſe then any meat) comes out of the mouth? To abſtaine from *meate*, and to doe *miſchiefe*, is the *Diuels faſt*, who *doth euill*, and is euer *hungry*.

* *Quid prodeſt ieiunare corpus abſtinentia, ſi animus intumeſcit ſuperbia? Vinam non bibere, & ira inebriari? Carnibus non veſci, & de ore omne eſca ſordidius egredi maledictum aut mendacium?* Max. Epiſt. *Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt.* Iſidor.

2. *Of doing good workes.*

The *Good workes* which a a Chriſtian thou muſt doe e uery day, but eſpecially on th

a *faſtin*

a *fasting day*; are either the *works of Piety to God*, or the *works of charity* towards thy brethren.

First, the *workes of Piety to God*, are the practice of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charity* towards our *Brethren*, are, *forgiuing wrongs*, *remitting debts* to the poore that are not well able to pay: but especially in *giuing Almes* to the Poore, that want reliefe and sustenance: Else we shall b vnder pretence of *godlinesse* practise *miserableneſſe*; like those who will pinch their own *bellies*, to defraud their labouring *Seruants* of their due allowance. As therefore Christ ioyned *Fasting*, *Prayers*, and *Almes*, together in *Precept*; so must thou ioyne them together, like *Cornelius*, in *Practice*: And therefore be sure to giue

a *Vis orationem tuam volare ad cœlum? Fac illi duas alas, Ieiunium & Eleemosynam.* Aug.

Isa. 58. 6, &c. Zach. 7. 9, 10.

b *Qui ieiunat ut parcat, non ad Dei gloriam ieiunat, sed substantiam suam parcit.* Chrysost. in Matth.

Matth. 6.

Act. 10. 20.

at the leaſt ſo much to the * poore on the *Faſting day*, as thou wouldeſt haue ſpent in thine *owne dyet*, if thou haddeſt not faſted that day. And remember, *that hee that ſoweth plenteouſly, ſhall reape plenteouſly*, 2 *Cor.* 9.6. and that this is a *ſpeciall ſowing day*. Let thy *Faſting ſo afflict thee*, that it may *refreſh* a poore Chriſtian; and *reioyce* that thou haſt *dined and ſupped in another*, or rather that thou haſt *feaſted hungry Chriſt in his poore members*.

In *giuing almes*, obſerue two things: Firſt, the *Rules*: Secondly, the *Rewards*.

1. *Rules in giuing of Almes and doing good workes.*

2. They muſt be done in *obedience of Gods Commandements*. Not becauſe we thinke it to be good, but becauſe *God requires* vs to doe ſuch and ſuch a good deed: for ſuch *obedience* (1 *Sam.* 15.22.) of the worker, God pr

* *Non Deo, ſed ſibi ieiunat, qui quæ ad tempus ſubtrahit, non ixopibus ſubtrahit, ſed ventri poſtmodum offerenda cuſtodit* Greg. in Paſt. caſ. 44.

* *Ieiunium tuum te caſtiget, ſed alterum ſatificat* Aug. Ser. de temp. 64. *Accipiat eſurientis Chriſtus quod ieiunans minus accipit Chriſtianus.* Aug. de temp. Ser. 157. *Beatus qui ieiunat vt alat pauperem: imitatur enim Chriſtum, qui animam ſuam poſuit pro fratribus ſuis.* Cyrill. in Leu. lib. 10.

preferred before all *Sacrifices*, and the greateſt *workes*.

2. They muſt proceede from [b] *Faith*, elſe they cannot *pleaſe God*: nay, without faith the moſt *ſpecious* workes are but [c] *ſhining ſinnes* and *Phariſes Almes*.

3. Thou muſt not thinke by thy good Workes and Almes, to merit *Heauen*; for in vaine had the *Sonne* of *God* ſhed his *blood*, if *Heauen* could haue beene *purchaſed* either for *money* or *meate*. Thou muſt therefore ſeeke *heauens poſſeſſion* by the *purchaſe* of *Chriſts blood*, not by the *merits* of thine *owne* workes. For [d] *eternall life is the gift of God through Ieſus Chriſt*: Yet euery true Chriſtian that beleeues to be ſaued, and hopes to come to heauen, muſt doe good works (as the Apoſtle ſaith) for *neceſſary vſes*, which are foure.

First, that [e] *God may be glo-*

[b] Heb. 11. 6. Rom. 14. 23

[c] *Splendida peccata.* Aug.

[d] Rom. 6. vlt.

[e] 1 Cor. 10. 31. 2 Cor. 8. 19. Phil. 1. 11.

rified. Secondly, *that thou maist shew thy selfe* d *thankefull for thy Redemption.* Thirdly, *that thou mayest* e *make sure thine Election vnto thy selfe.* Fourthly, *that thou maist* f *winne others* by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses we are said to be g *Gods workemanship, created in Christ Iesus, vnto good workes, and that God hath ordained vs to walke in them.*

d Luke 1. 74,75.
e 2 Pet. 1. 10.
f Matth. 5. 16. Isa. 61. 9.
g Eph. 2. 10.

4. Thou must not giue thine Almes to *impudent Vagabonds*, who liue in wilfull idlenesse and filthinesse, but to the religious and honest poore, who are either sicke, or so old, that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out those in the *backe-Lanes*, and releeue them. But if thou meete one that asketh an Almes for Iesus sake, and knowest

knoweſt him not to be vnworthy, deny him not: for, it is better to giue vnto tenne Counterfeits, than to ſuffer Chriſt to goe, in one *poore Saint, vnreleeued.* Looke not on the Perſon, but giue thine Almes as vnto Chriſt in the party.

2. *Of the reward of Almes-deeds, and good workes.*

1. *Almes* are a *ſpeciall meanes* to mooue God in mercy to turne away his [i] *temporall iudgements* from vs: when we by a *true faith* (that ſheweth it ſelfe by ſuch fruits) doe turne vnto him.

[i] Dan.4.24.

2. Mercifull *Almes-giuers*, [k] ſhall be the *Children of the Higheſt*: and be like God their Father, who is the [l] Father of *Mercies.* They ſhall be his [m] *Stewards* to diſpoſe his *goods*, his *Hands*, to diſtribute his *Almes*: And if it be ſo great an honour to be the *Kings*

[k] Luke 6. 35, 36.
[l] 2 Cor.1.3.
[m] Luk.16.1.

Almner; how much greater is it to be the God of *Heauens Almes-giuer*?

3. When *all* this *world* shall forsake vs, then only *good workes* and *good Angels* shall accompany vs, the one to [n] *receiue* their *reward*, the other to *deliuer* their [o] *charge*.

[n] Apo.12.13

[o] Luk.16.22 Psal.91.11. Heb.1.14.

4. Liberalitie in Almes-deeds is our [p] *surest foundation, that wee shall obtaine in eternall life* a liberall reward, through the *Mercy* and *Merits* of Christ.

[p] 1 Tim.6.19

Lastly, by Almes-deeds we feede and releeue Christ in his *Members*; and [q] *Christ* at the *last day* will acknowledge our *Loue*, and reward vs in his *Mercy*: and then it shall appeare, that what we gaue to the poore, was not *lost*, but [r] *lent vnto the Lord*. What greater motiues can a Christian wish, to excite him to be a liberall Almes-giuer? Thus farre

[q] Mat.25.

[r] Pro.19.17

farre of the *Manner* of fasting Now followeth the *End.*

3, *Of the end of Fasting.*

The true *Ends* of *Fasting* are not to merit Gods fauour or eternall life, (for that we haue only of the gift of *God* through *Christ*) nor to *place Religion* in bodily abstinence: (for fasting in it selfe is not the *Worship of* God, but an *helpe* to further vs the better to worship God.) But the *true ends of fasting* are three.

First, to subdue our [e] flesh to the Spirit: but not so to weaken our bodies, as that we are made vnfit to doe the necessary duties of our calling. *A good man* (saith *Salomon*) *is mercifull to his Beast*, *Prou.* 12. 10. much more to his *owne body.*

Secondly, that we may more deuoutly contemplate Gods [g] Holy Will, and feruently powre forth our soules vnto him.

e Esd. 8. 21. 1 Cor. 9. 27. 1 Tim. 5. 23. *Ieiunium orationem roborat: oratio sanctificat ieiunium*, Bern. Ser. de Ieiun.

g Ioel. 1. 17. Nehe. 1. 4. Luke 2. 2. 1 Cor. 7. 5.

him by prayer: for as there are some kinde of Diuels; so there are also some kinde of sinnes, which cannot be subdued but by *Fasting*, ioyned vnto *prayer*, *Matth.* 17. 22.

[a] Ioel 2. 18, 19.
1 Cor. 11.

Thirdly, that by our [a] *serious humiliation*, and *iudging* of our selues, we may escape the *iudgement of the Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remoone his Iudgements from vs, when we by Fasting doe vnfainedly humble our selues before him. And indeed the Childe of God neuer *conscionably* vsed this holy *Exercise*, but in the end he obtained his request at the hand of GOD: both in *receiuing* graces which hee wanted, as appeares in the examples of [b] *Anna*, [c] *Iehosaphat*, [d] *Nehemiah*, *Daniel*, [f] *Esdras*, [g] *Hester*, as also in turning away iudgements, *threat-*

[b] 1 Sam. 1.
[c] 2 Chr. 20.
[d] Nehem. 1
[e] Dan. 6.
[f] Esd. 8. 23.
[g] Hester 9.

threatned or *fallen* vpon him, as may be seene in the examples of the [e] *Israelites*, the [f] *Ninivites*. [g] *Rehoboam*, [h] *Ahab*, [i] *Ezechias*, [k] *Manasses*. He who gaue his *deare Sonne* from Heauen to the death, to ransome vs when we were his enemies; thinkes nothing too deare on earth, to bestow vpon vs, when wee humble our selues, being made his reconciled *friends* and *children*.

e 1 Sam.6,7
f Ionah 3.
g 2 Chr.12. 5,7, &c.
h 1 Reg.2.2
i 2 Chr. 32. 16.
k 2 Chron. 33.18,19.

Thus far of the *priuate Fast*.

2. *Of the publike Fast.*

A *Publike Fast* is, when by the [l] Authority of the Magistrate, either the whole *Church* within his Dominion, or some speciall Congregation (whom it concerneth) doe assemble themselues together, to performe the foremen-tioned *duties* of *Humiliation*, either for the remooning of some

l Iona 3.7. 2 Chr.20.3. Ezra 8.21.

a 1 Sam. 7. 5,6. Ioel. 2. 15. 2 Chro. 20. Ionah 3. Heb. 4.

some publike [b] *calamity* threatned, or already inflicted vpon them, as the *sword, inuasion, famine, pestilence*, or other fearefull sickenesse. or else for the *obtaining* of some *publike blessing*, for the good of the [c] Church: as to craue the *assistance* of his holy *Spirit*, in the *Election* and *Ordination* of fit and able *Pastours*, &c. or, for the *tryall of Truth*, and *execution* of *Iustice*, in matters of difficulty and great importance, &c.

c Exod. 9. Esdr. 8. Act. 1. 13, 14.

When any euill is to be remooued, the *Pastours* are to lay open vnto the people, by the euidence of *Gods Word*, *the sinnes* which were the *speciall causes* of that calamity: call vpon them to repent, and publish vnto them the mercies of God in Christ, vpon their *Repentance*. The people must heare the voyce of *Gods Messengers* with hearty *sorrow* for their

Ioel 114. Nehem. 8.

their ſinnes: earneſtly begge pardon in Chriſt, and promiſe vnfained amendment of their life. When any bleſſing is to be obtained, the *Paſtors* muſt lay open to the people the *neceſſity* of that bleſſing, and the *goodneſſe* of God, who giueth ſuch *Graces* for the good of men. The *people* muſt *deuoutly* pray vnto God for beſtowing of that *Grace*, and that he would bleſſe his owne *meanes* to his owne *Glory*, and the *good* of his *Church*. And when the holy Exerciſe is done, let euery Chriſtian haue a ſpeciall care, according to his ability, to *Remember the poore*. And whoſoeuer (when iuſt occaſion is offered,) vſeth not this holy Exerciſe of *Faſting*, he may iuſtly ſuſpect, that his heart neuer yet felt the power of true Chriſtianity.

Iſa. 58 7,10
2 Cor. 9. 1.
Gal. 2. 10.

So much of *Faſting*. Now follow-

followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

HOly *Feasting* is a solemne *Thankesgiuing*, (appointed by Authority) to be tendred vnto God on some speciall day, for some extraordinary *Blessings* or *Deliuerances* receiued: Such among the *Iewes*, was the *Feast* of the *Passeouer*, to remember to praise GOD for their deliuerance out of Ægypts bondage; or the *Feast* of *Purim*, to giue thankes for their deliuerance from *Humans Conspiracie*. Such among vs, are the fifth of *August*, to praise God for deliuering our gracious King, from the bloudy *Conspiracie* of the trayterous *Gowries*: And the fifth of *Nouember*, to praise GOD for the deliuerance of the

Exod. 12. 15

Hest. 9. 19, 21

the *King*, *and the whole State*, from the Popish *Gunne-powder treason*. Such feasts are to be celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes* and *Dances*, by *mutuall feasting* and *sending presents euery man to his neighbour*, and by giuing *gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* euer bestowed vpon *Man*: and that the Lords Supper is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: euery Christian should account this *holy Supper* his *chiefest and ioyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they haue of their *Saluation*; so it pulleth *temporall Iudgements* on the Bodies, and (without repen-

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pentance) *eternall Damnation* on the *Soules* of them who *receiue it vnworthily*: Let vs see how a Christian may best fit himselfe to be a due partaker of so holy a *Feast*; and to be a *worthy Guest* at so sacred a *Supper*.

Meditations concerning the due manner of practising Piety, in receiuing the holy Supper of the Lord.

THough no man liuing is *of himselfe* worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace, to *accept* him for a worthy *receiuer*, who endeauoureth to receiue that holy Mysterie, with that *competent measure* of reuerence that he hath prescribed in his Word.

2 Thes. 1. 11
Col. 1. 22.
Luke 20. 35.
Apoc. 3. 4.

He that would receiue this Holy Sacrament with due reuerence,

uerence, moſt conſcionably performe three ſorts of duties. Firſt, *thoſe which ought to be done before hee receiueth*: Secondly, *thoſe that are to be done in the receiuing*: Thirdly, *thoſe that are to be done after that hee hath receiued the Sacrament*. The firſt is called *Preparation*, the ſecond *Meditation*, the third *Action* or *Practice*.

Of Preparation.

That a Chriſtian ought neceſſarily to prepare himſelfe before he preſume to be a partaker of the holy Communion, may euidently appeare by fiue reaſons.

Firſt, becauſe it is Gods Commandement: For if hee commanded vnder the paine of Death, that none vncircumciſed ſhould eate the Paſchall Lambe; nor any circumciſed vnder foure *Dayes preparation*: how much greater preparation doth hee re- Exo. 12.48. & 22.6.

quire

quire of him, that comes to receiue the Sacrament of his *body* and *blood?* which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeouer.*

Secondly, because the *example of Christ* teacheth vs so much: for he *washed* his Disciples feet, before he admitted them to eate of his *Supper.* Signifying how thou shouldest lay aside all *vnpurenesse of Heart*, and *vncleannesse of life*, and be furnished with *Humility*, and *Charity*, before thou presumest to taste of his holy Supper.

Iohn 13.5.

Thirdly, because it is the counsell of the Holy Ghost: *Let euery man examine himselfe, and so let him eate, &c.* And if a man, when he is to eate with an *earthly Prince*, *must consider diligently what is before him, put a knife to his throate, rather than commit any rudenesse:*

1 Cor. 11.28

Pro. 23.1,2.

How

How much more oughteſt thou to prepare thy ſoule, that thou maieſt behaue thy ſelfe with all feare and reuerence, when thou art to feaſt at the holy Table of the *Prince* of *Princes*?

Fourthly, becauſe it hath beene euer the practice of all Gods Saints, to vſe holy preparation, before they would meddle with *Diuine myſteries*. *Dauid* would not goe neere to Gods *Altar*, till he had firſt *waſhed his hands in Innocencie*: Much leſſe ſhouldeſt thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not giue, nor *Dauid* and his men would not eate the *ſhew-bread*, but on condition that their *veſſels were Holy*; how much leſſe ſhouldeſt thou preſume to eate the *Lords bread*, or rather *the bread which is the Lord*, vnleſſe the veſſell of thy heart be firſt clenſed

Pſal. 26. 6.

1 Sam. 21. 4.

sed by repentance? and if the
Ioh.5.15. Lord required *Ioshuah* (as hee
Exod.3.5. had done *Moses before*) to put *off his shooes*, in reuerence of his Holinesse, who was present in that place, where he appeared with a *sword* in his *hand*, for the destruction of his enemies; how much rather shouldest thou put off all the *Affections* of thine earthly conuersation, when thou commest neere that place, where Christ appeared to the *eye* of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it
Apoc.19.7. is said; *That the Lambes Wife hath made her selfe ready for his marriage*. Prepare therefore thy selfe; if thou wilt in this life be *betrothed* vnto Christ by Sacramentall *Grace*; or in Heauen married vnto him by eternall glory.

Fifthly, because that God hath euer smitten with feare

fu

full Iudgements, thoſe who haue preſumed to vſe his holy Ordinances without due feare and preparation. GOD ſet a *flaming ſword* in a *Cherubins hand*, to ſmite our firſt Parents being defiled with ſinne, if they ſhould attempt to goe into *Paradiſe*, to eate the Sacrament of the *Tree of life*: Feare thou therefore to bee ſmitten with the ſword of Gods vengeance, if thou preſumeſt to goe into the Church with an impenitent heart, to eate the Sacrament of the Lord *of life*. God ſmote 50000. of the *Bethſhemites* for looking irreuerently into his Arke; and killed *Vzza* with ſudden death, for but *raſh touching* of the Arke; and ſmote *Vzza* with a *Leproſie* for medling with the Prieſts Office, which pertained not vnto him. The feare of ſuch a ſtroake made *Ezechias* ſo earneſtly to pray vnto God, that hee would

Gen.3.

1.Sam.6.

2 Sam.6.19

2 Chr.26. 18,&c.

would not ſmite the people that wanted *time to prepare themſelues as they ſhould, to eate the Paſſeouer:* And it is ſaid that the Lord *heard Ezechias, and healed the people:* Intimating, that had it not beene for *Ezechias* praier, the Lord had ſmitten the people for their want of due preparation. And the man who came to the *Marriage-Feaſt* without his *wedding garment*, or examining of himſelfe, was examined of another, and thereupon *bound hand and foot, and caſt into vtter darkeneſſe*, Matth. 22. 12. And S. *Paul* tels the *Corinthians*, that for want of this *preparation, and examining & iudging themſelues before they did eate the Lords Supper*, God hath ſent that fearefull ſickneſſe amongſt them whereof *ſome were then ſicke, others weake, and many faln aſleepe:* that is, taken away by *temporall death.* Inſomuch that

2 Cor. 11. 29

1 Cor. 11. 29

the *Apostle* saith, that euery *vnworthy* Receiuer *eates his owne Iudgement: temporall*, if he repents, *eternall*, if he repents not; and that in so haynous a measure, as if he *were guilty of the very body and blood of the Lord*, whereof this Sacrament is a holy *Signe* and *Seale*. And Princes punish the indignity offered to their great *Seale*, in as deepe a measure, as that which is done to their owne *Persons*, whom it representeth. And how haynous the guiltinesse of Christs *bloud* is, may appeare by the misery of the *Iewes*, euer since they wished *his blood to be on them and their Children*. But when thou wilt say; It were safer to abstaine from coming *at all* to the Holy Communion. Not so; for GOD hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of Bodie and Soule.

1 Cor. 11. 29

Verse 27.

Mat. 27. 25.

Num 9.13. Heb.2.9. Matth.16. 1 Cor.11.

And it is the *Commandement of Christ, Take, eate, doe this in remembrance of mee*: and he will haue his Commandement vnder the penalty of his Curse, obeyed. And seeing that this Sacrament was the *greatest* token of Christs loue, which he left at his end to his friends,

Ioh.13.1.

whom hee loued to the end; therefore the neglect and contempt of this Sacrament must

Heb.10.28, 29.

argue the *contempt* and *neglect* of his *loue*, and *Blood-shedding*: then which, no sinne in Gods account can seeme more *haynous*. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou haddest rather want the loue of God, then leaue thy filthy sinnes. O come, but come a guest prepared for the Lords Table, seeing they are

Apo.19.9.

blessed who are called to the Lambes Supper. O come, but come prepared; because the

effica-

efficacy of this Sacrament is receiued according to the *proportion* of the Faith of the Receiuer.

Efficaciæ Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium, Origen.

This preparation consists in the serious consideration of three things. First, of the *Worthinesse of the Sacrament*, which is termed to *discerne the Lords Body*. Secondly, of thine *owne vnworthinesse*, which is to iudge *thy selfe*. Thirdly, of the *meanes* whereby thou mayest become a *worthy* receiuer, called *Communication of the Lords Body*.

1 *Of the worthinesse of the Sacrament.*

THe *worthinesse* of this Sacrament is considered three wayes: First, by the *Maiesty* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel:* but our *Lord Iesus*, the eternall Son of God: For it pertaineth to Christ *onely* vnder the *New Testament*, to institute a Sacrament; because he only can *promise* and *performe* the *Grace* that it *signifieth*. And we are charged to *heare no voice but his* in his Church. How sacred should wee esteeme the *Ordinance* that proceedeth from so Diuine an *Author!*

Math. 17.5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying: Secondly, the *Diuine Word* sanctifying: Thirdly, the *Heauenly graces* signified.

First, the *Earthly signes* are *Bread* and *Wine*, 1. *Cor.* 11.26. &c. *Prou.* 9.5. in number two but one in vse.

Second

Secondly, the *diuine Word*, is the Word of *Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull* Minister: *Heb.*5.4. *Num.* 16.40. 1 *Cor.* 10. 16. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne Ordinance, and ready to *performe* whatsoeuer he doth promise. The Diuine *words* of blessing do not *change* or *annihilate* the **substance* of the *bread* and *wine*: (for if their substance did not remaine, it could be no Sacrament:) but it changeth them in vse and in name. For, that which was before but common bread and wine to nourish mens bodies, is, after the blessing

Eucharistiæ sacramentũ non de aliorum manu quam præsidentium sumimus, Tert. *lib. de Coron. cap.* 3.

* *Qui est à terra panis percipiens vocationem Domini, non iam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlestia*, Iren. lib. 4. c. 30. *Per sacramentum corporis & sanguinis Domini diuinæ efficimur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini*, Gelas. contra Eutyc.

destinated to an holy vse, for the feeding of the *Soules of* Christians. And where before they were called but *Bread* and *Wine*; they are now called by the name of those *Holy things* which they signifie, *The Body and Bloud of Christ*: the better to draw our minds from those outward Elements, to the *Heauenly* Graces, which by the *sight* of our *bodies* they represent, to the spirituall *eyes* of our *faith*. Neither did *Christ* direct these words, *This is my Body This is my Bloud*, to the Bread and Wine, but to his Disciples as appeares by the words going before, *Take yee, eate ye* Neither is the Bread his Body but in the same sence that the Cup is the *New Testament viz.* by a Sacramentall *Metonymie*. And *Marke* not plainely, that the words, *This is my Bloud, &c. were not pronounced by our Sauiour, till af*

Christus visibilia symbola, corporis & sanguinis appellatione honorauit, non naturã mutans, sed gratiam naturæ adiiciens. Theodoret. Dialog. 1.

that all his Disciples had drunken of the Cup, Marke 14. 23, 24. And afterwards in respect of the naturall substance thereof, he calles that the *fruit of the Vine*, which in respect of the spirituall signification thereof, he had before tearmed *his Blood*, *Verse* 25. after the manner of tearming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs eate *not simply his body*, but *his body* as it was then *broken*, and *his blood shed*; which S. *Paul* expounds to be but *the Communion of Christs body, and the* [a] *Communion of his Blood*, that is, an effectuall *pledge* that we are *partakers* of Christ, and of *all the merits* of his *body* and *blood*. And by the frequent vse of this Communion, *Paul* will haue vs to [b] *make a shew of the Lords death till hee come* [c] from heauen, & till we, as *Eagles shall*

[a] 1 Cor. 10. 16.

[b] 1 Cor. 11. 26.

[c] Acts 3. 21. & 1. 11. Heb. 8. 21. Matth. 24. 27, 28.

be caught vp in the aire to meet him, who is the blessed *Carkeis* and life of our soules.

Thirdly, the *spirituall graces* are likewise two; the *Body of Christ*, as it was with the *feeling of Gods anger* due to vs, *crucified*: and his *bloud*, as it was (in the like sort) *shed for the remission of our sinnes*. They are also in *number* two, but in *vse* one, *viz.* whole Christ, with all his benefits offered to *all*, and *giuen* indeed to the faithfull. These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conioyned are vnprofitable, without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiuer. Some receiue the *outward* Signe without the *spirituall* Grace,

Grace, as *Iudas*, who (as *Auſten* ſaith) receiued **The Bread of the Lord*, but not the *Bread which was the Lord*. Some receiue the *ſpirituall* grace without the *outward* Signes, as the *Saint-Thiefe* on the Croſſe: and innumerable of the Faithfull, who *Dying deſire it*, but cannot receiue it through ſome externall impediments: but the *worthy* Receiuers to their comfort receiue *both* in the *Lords Supper*.

* *Panem Dominii, non panem Dominum*, Aug

Chriſt choſe *Bread* and *Wine* (rather then any other Elements) to be the *outward* ſignes in this bleſſed Sacrament: Firſt, becauſe they are eaſieſt for all *ſorts* to attaine vnto: Secondly, to teach vs, that as mans *temporall life* is chiefely nouriſhed by a *Bread*, and cheriſhed by *Wine*; ſo are our ſoules by his *Body* and *Blood* ſuſtained and quickned vnto *eternall life*. Chriſt appointed Wine with

a *Dauid* cals bread the ſtrégth of mans heart. Pſa. 104. 15. Iſai. the ſtay of Bread, cha. 1. *Ezec.* the ſtaffe of Bread, cap. 4. 16. *Homer.* ἀνὴλιθος ἀνδρῶν.

the Bread to bee the outward ſigne in this Sacrament, to teach vs; firſt, that as the perfect nouriſhment of mans body conſiſts both of *Meat* and *Drinke*: So Chriſt is vnto our ſoules not in *part*, but in *perfection*, both *ſaluation* and *nouriſhment*. Secondly, that by ſeeing the ſacramentall Wine *apart* from the Bread, we ſhould remember how all his *precious bloud* was ſpilt out of his *bleſſed body* for the *remiſſion of our ſinnes*. The *outward* Signes the *Paſtor* giues in the Church, and thou doeſt eate with the mouth of thy *Body*: the *ſpirituall* grace Chriſt reacheth from Heauen, and thou muſt eate it with the *mouth* of thy *Faith*.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits*, for which this bleſſed Sacrament was ordained, are ſeuen.

Of

Of the first End of the Lords Supper.

1. To keepe Christians in a continuall [a] *remembrance* of that *propitiatory sacrifice*, which *Christ*, *once* for all, offered by his *Death* vpon the *Crosse*, to reconcile vs vnto God. *Doe this* (saith Christ) *in remembrance of mee.* And (saith the Apostle) [b] *As oft as yee shall eate this Bread, and drinke this Cup, yee doe shew the Lords death till he come.* And he saith, that (by this Sacrament, and the preaching of the Word) [c] *Iesus Christ was so euidently set forth before the eyes of the Galatians, as if he had beene crucified among them*: for the *whole action* representeth Christs death, the breaking of the blessed *Bread*, the crucifying of his blessed *Body*, & the *powring* forth of the sanctified *wine*, the *shedding* of his holy *Blood.* Christ was once in himselfe *really* offered: but as

[a] Mat. 16. 16
1 Cor. 11. 26

[b] 1 Cor. 11. 26.

[c] Gal. 3. 1. Heb 9. 26. and 10. 12. and 1. 3. *Quotidie nobis Christus crucifigitur*, August. in Psal. 95.

as oft as the Sacrament is celebrated, ſo oft is he *ſpiritually* offred by the faithfull.

Hence the Lords Supper is called a *propitiatory* Sacrifice, *not properly or really, but* * *figuratiuely*, becauſe it is a *memoriall* of that propitiatory ſacrifice, which Chriſt offered vpon the *Croſſe*. And to diſtinguiſh it from the *reall Sacrifice*, the Fathers call it the [a] *vnbloudy Sacrifice*. It is alſo called the *Euchariſt*, becauſe that the Church in this action offereth vnto God the *ſacrifice of praiſe and thankeſgiuing* for her Redemption; effected by the true and onely *expiatory* Sacrifice of Chriſt vpon the Croſſe. If the ſight of Moabs King, ſacrificing on his walls his owne ſonne, to mooue his gods to reſcue his life, 2 *Kings* 3. 27. mooued the aſſailing Kings to ſuch pitty, that they ceaſt their aſſault, and raiſed their ſiege: how

* μετωνυμικῶς.

a *Incruentum ſacrificium.* If it be vnbloody, becauſe it is voide of blood, then it is not Chriſts naturall body. If becauſe it is offered without ſhedding of blood, then it is not auailable for the remiſſion of ſins, Heb. 9. 22.

how should the spirituall sight of *God the Fathnr*, sacrificing on the Crosse *his onely begotten Sonne*, to saue thy soule, mooue thee to loue *God* thy *Redeemer*, and to leaue sinne, that could not in iustice be expiated by any meaner ransome?

Of the second End of the Lords Supper.

2. To *confirme our Faith*: for GOD by this Sacrament doth *signifie* and *seale* vnto vs from Heauen; that according to the *promise* and *new Couenant* which he hath made in *Christ*, hee will truely receiue into his Grace and Mercy all *penitent beleeuers*, who duly receiue this holy Sacrament; and that for the *merit of the Death and Passion of Christ*, he will as *verily* forgiue them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, *The Seale of the New Couenant*;

Christo cum Patre & Spiritu sancto sacrificium panus & vini in fide & charitate sancta Ecclesia Catholica efferre non cessat, Aug. de fid. ad Pet. Diac. cap. 19. *cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio eiusque sanguinis de latere effusio designatur?* Can. dist. 2. de consec. *cum frangitur.* 37.

Rom.4. 11. Mat.26. 28. 2 Cor.11.25

Couenant, and remission of sinnes. In our greatest doubts we may therefore, receiuing this Sacrament, vndoubtedly say with

Iud 13.13.

Samsons Mother: *If the Lord would kill vs, he would not haue receiued a burnt offering, and a meat offering at our hands, neither would he haue shewed all these things, nor would at this time haue told vs such things as these.*

Of the third End of the Lords Supper.

3. To bee a *pledge* and *symbole* of the most neere and effectuall *Communion* which Christians haue with Christ.

1 Cor.10.16

The Cup of blessing, which wee blesse, is it not the Communion of the blood of Christ? The Bread which we breake, is it not the Communion of the body of Christ? that is, a most effectuall signe and pledge of our Communion with *Christ*. This vnion is called [a] *abiding in vs*, [b] *ioyning to the LORD*, [c] *dwelling in our hearts:*

a Iohn 14. 16,23.
b 1 Cor.6.17 κόλλησις.
c Eph. 2.17. κατοίκησις. Iohn 15.5. Eph. 6. συσπωσια.

hearts: and set forth in the holy Scriptures by diuers *Similies*. First, of the *Vine and branches:* secondly, of the g*Head* and *body:* thirdly, of the *Foundation* and *building:* fourthly, of *one Loafe* confected of many graines: fiftly, of the *Matrimoniall vnion* twixt Man and Wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *naturall,* betwixt our *humane nature,* and *Christs Diuine nature* in the person of the Word. The second is *mysticall* betwixt our persons *absent* from the Lord, and the person of Christ *God* and *Man*, into one *mysticall Body*. The third is *Celestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *Bodie glorified*; these three Coniunctions depend each vpon other. For, had not our nature beene first *Hypostatically* vnited to the Nature of

g Eph.2.35. Col.1.18. Rom.12.4,5 Eph.3.19,20 1 Cor.10.27 Eph.5.31,32 Apoc 21.2.

of God in the ſecond perſon; we could neuer haue beene vnited to Chriſt in a *Myſticall* body. And if wee be not in *this life* (though abſent) vnited to Chriſt by a *Myſticall* vnion, wee ſhall neuer haue Communion of Glory with him in his *Heauenly preſence*. The *myſticall Communion* (chiefely heere meant,) is wrought betwixt Chriſt and vs by the Spirit of Chriſt, apprehending vs: and by our *Faith* (ſtirred vp by the ſame *Spirit*) *apprehending Chriſt* againe. Both which Saint *Paul* doth moſt liuely expreſſe; *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Ieſus*. How can hee fall away that holdeth, and is ſo firmely holden? This vnion he ſhall beſt vnderſtand in his *Minde*, who doth moſt feele it in his *Heart*. But of all other times, this vnion is beſt felt, and moſt confirmed, when

Phil. 3. 12.

we

we doe duely receiue the *Lords Supper*. For then we ſhall ſenſibly feele our hearts knit vnto Chriſt, and the *deſires of our ſoules* drawne by *Faith* and the *Holy Ghoſt*, as by the *cords* of *Loue*, neerer and neerer to his Holineſſe.

From this *Communion with Chriſt*, there followeth to the faithfull many vnſpeakeable benefits.

As firſt, Chriſt tooke by *imputation* all their ſinnes and guiltineſſe vpon him, to ſatisfie *Gods Iuſtice* for them: and he freely giues by *imputation*, vnto vs all his Righteouſneſſe in this life, and all his right vnto eternall life when this is ended: and counteth all the *good* or *ill* that is done vnto vs, as done vnto his *owne perſon*. 2 Cor. 15. 2 Rom. 4. 25. 1 Pet. 2. 14. Phil. 3. 9.

Secondly, there floweth from *Chriſts nature* into our *nature*, vnited to him, the *liuely Spirit and breath of Grace*, which renu- Math. 25. 35 Acts 9. 4. Math 25. 45 Zach. 2. 8.

Ephes. 4. 23, 24. Rom 8. 29.

reneweth vs to a ſpirituall life: and ſo ſanctifieth our *minds, wils* and *affections*, that wee dayly grow more and more conformable to the *Image of Chriſt*.

2 Cor. 3. 18. Ioh. 15. 5. and 1. 16.

Thirdly, hee beſtoweth vpon them, all *ſauing graces*, neceſſary to attaine eternall life; as the *ſence of Gods loue*, the *aſſurance of our Election*, with *regeneration, iuſtification*, and *grace to doe good workes*: till we come to liue with him in his heauenly Kingdome. This ſhould teach all true Chriſtians to keepe themſelues as the *vndefiled members* of Chriſts holy body, and to beware of all *vncleanneſſe and filthineſſe*: knowing that they liue in Chriſt, or rather, that *Chriſt liueth in them*. From this *vnion* with Chriſt (ſealed vnto vs by the *Lords Supper*) S. *Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*,

1 Cor. 8. 1, 4, 6, 7, 19.

1. *Corinth*

10

10. 16. and *Adultery*, 1 *Cor.* 16. 15, 16.

Lastly, from the former Communion twixt *Christ* and *Christians*, there flowes another Communion, twixt *Christians among themselues*. Which is also liuely represented by the Sacrament of the *Lords Supper*; in that the whole Church being many, doe all communicate of *one* Bread, in that holy action. *We being many, are one Bread, and one Body,* for we are all partakers of that one Bread; that as the Bread which wee eate in the Sacrament, is but *one*, though it be confected of many graines; so all the Faithfull, though they bee many, yet are they but *one mysticall body* vnder *one Head*, which is *Christ*. Our Sauiour prayed *fiue times* in that prayer, which he made after his last Supper, that his Disciples might bee one: to teach vs at

1 Cor. 10. 17

Ioh. 17. 11, 21, 22, 23, 26

at once, how much this *Vnity* pleaſeth him. This *Vnion* betwixt the faithfull, is ſo *ample*, that no diſtance of place can part it; ſo *ſtrong*, that death cannot diſſolue it: ſo *durable*, that time cannot weare it out; ſo *effectuall*, that it breeds a feruent loue betwixt thoſe who neuer ſaw one anothers face. And this *coniunction* of *ſoules* is termed the *cõmunion* of *Saints*, which Chriſt effecteth by ſixe ſpeciall meanes. Firſt, by gouerning them all by *one* and the ſame *holy Spirit*. Secondly, by enduing them all with one and the ſame *Faith*. Thirdly, by ſhedding abroad his *owne* [a] *Loue* into all their hearts. Fourthly, by [b] regenerating them all by *one* and the ſame *Baptiſme*. Fiftly, by [c] nouriſhing them all with *one* and the ſame ſpirituall *Food*. Sixtly, by being *one* [d] quickning Head, of that *one* body of his Church, which

1 Cor.4.13.

Eph.4.5.

a Rom.5.5.
b Tit.3.5. Eph.4.5.

c 1 Cor.10. 17. & 11.33.

d Col.1.18. and 22.

which he reconcileth to God *in the body of his flesh*. Hence it was, that the multitude of Beleeuers in the Primitiue Church, were of *one heart* and of *one Soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *Loue* one another, seeing they are all members of the same holy and mysticall Body, whereof *Christ* is Head: and therefore they should haue all a *Christian sympathie*, and *fellow-feeling to reioyce* one in anothers ioy, to *condole* one in anothers griefe, to *beare* with one anothers infirmity; and mutually to *releeue* one anothers wants.

a Acts 4.32.

Of the fourth End of the Lords Supper.

4. To *feede the soules of the Faithfull, in the assured hope of life euerlasting*. For this Sacrament is a signe and pledge vnto as many as shall receiue the same according to Christs Insti-

Institution: that he will according to his promise, by the vertue of his *Crucified* body and blood, as verily feed our soules to life *Eternall*; as our bodies are by Bread and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, * *really giueth* his very *Body* and *Blood* to euery faithful Receiuer. Therefore the Sacrament is cald the *Communion of the Body and Blood of the Lord.* And [a] communication is not of things absent, but present: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there.* Christ is verily present in the Sacrament, by a *double Vnion*: whereof the first is Spirituall, twixt Christ and the worthy Receiuer. The second is *Sacramental*,

* *Audio quid verba sonẽt: neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Cõcludo realiter, hoc est verè nobis inædiari Christi corpus, vt sit animis nostris in cibum salutarem.* Calu. in Cõment. in 2 Cor. 11. verse 25. 1 Corinth. 10. 16.

a *Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ res locorum distantia seiunctos, ac procul dissitos non modò aggregare, sed conuinare in vnum potest.* Cal. in 1 Cor. 11. 25.

twixt

twixt the *Body* and *Blood* of Christ, and the *outward signes* of the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in *Christ* and in the *faithfull*, * incorporateth the faithfull, as members vnto Christ their Head, and so makes them one with *Christ*, and partakers of *all the Graces, Holinesse and eternall Glory* which is in him, as sure & as verily as they heare the *words of the promise*, and are partakers of the outward Signes of the holy Sacrament. Hence it is, that the will of Christ is a true Christians *will*: and the Christians *life is Christ who liueth in him Gal* 2. 20. If you looke to the things that are vnited, this Vnion is *essentiall*: if to the truth of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *Spirituall*. It is not our faith, that makes the Body and Blood of CHRIST to be

* *Hæc* (*sc. corpus & sanguis Domini*) *accepta atque hausta, id efficiunt, vt & nos in Christo & Christus in nobis sit* Hil. l 8. de Trin. *Iam corpus Christo meo corpori sociatum est, & sanguis eius meas ornauit genas.* B. Agnetis *dict. apud* Amb.

be preſent, but the *Spirit* o Chriſt dwelling in him and vs Our *faith* doth but *receiue* an *apply* vnto our ſoules, thoſ heauenly graces which are offe red in this Sacrament.

The other, being the *Sacra mentall vnion*, is not a *Phyſica* or *Locall*, but a *ſpirituall* con iunction of the earthly ſignes which are Bread and Wine with the Heauenly Graces which are the *Body* and *Bloo* of *Chriſt* in the act of rece uing: as if by a *mutuall relatio* they were but *one* and the *ſam thing*. Hence it is, that in th ſame * inſtant of time that th worthy Receiuer eateth wit his mouth the *Bread* and *Wi* of the *Lord*; he eateth alſo wit the mouth of his Faith, th very *Body* and *Bloud* of *Chri* Not that (*a*) Chriſt is brough downe from Heauen to th Sacrament, but that the hol *Spirit*, by the Sacrament, lif

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* *Corpus non adeſt cum pane, αἰνιγ-, id eſt, ſimul loco, ſed ὁμα, id eſt ſimul tempore.*

a *Quum cœna cœleſtis ſit actio, minimè abſurdum eſt Chriſtum in cœlo manentem à nobis recipi.* Caluin. in 1 Cor. 11. 25.

vp his minde vnto Christ; not by any *locall mutation*: but by a *deuout affection*: so that in the holy [a] *contemplation of Faith*, he is at that *present with Christ*, *and Christ with him*. And thus beleeuing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sinnes, and the reconciliation of his Soule vnto God: his Soule is hereby *more effectually* fed in the assurance of eternall Life, then bread and Wine can nourish his body to this *temporall life*. There must bee therefore of necessity in the Sacrament, both the outward signes to be *visibly* seene with *the eyes of the body*, and the body and Bloud of Christ, to be *spiritually discerned* with the *Eye of Faith*. But the forme how the Holy Ghost makes the bodie of

a *Fidē mitte in cœlum, & eum in terris tanquam præsentem tenuisti*, Aug. Epis. 3. ad Volus. *Fidē quum dico, non intelligo quālibet opinionem, sed fiduciam qua quum audis panem tessteram esse corporis Christi, non dubitas impleri à Dominio, quod verba sonant corpus quod nequaquam cernis, spirituale esse ibi*

mentum, vimque ex Christi carne vivificam in nos per eum diffundi, Calu. ibid.

Christ, being *absent* from vs in place, to be *present* with vs by our vnion: S. *Paul* tearmes a *great Mysterie*; such as our vnderstanding cannot worthily comprehend. The Sacramentall Bread and Wine therefore are not *bare signifying signes*; but such as wherewith Christ doth indeed *exhibit* and *giue* to euery *worthy Receiuer*, * not onely his *Diuine vertue* and *efficacie*, but also his very *Body* and *Blond*, as verily as he gaue to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*; or *Health* to the diseased, by the *Word of his mouth*, or *touch of his hand or garment*. And the *apprehension* by *Faith* is more forcible, then the exquisitest *comprehension* of *Sence* or *Reason*. To conclude this point: this holy Sacrament is that *blessed Bread* which beeing eaten, opened the eyes of the a *Emaus*-

th

Eph. 5. 23.

* *Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum, quum pro nobis factũ fuisse victimam credimus: sed dum in nobis habitat, dum eius sumus membra, ex carne eius, dum in vnã denique & vitam & substantiam (vt ita loquar) cum ipso coalescimus.* Caluin. ibi.

a Luke 24. 30, 31.

that they knew *Christ*. This is that *Lordly Cuppe*, by which [b] *we are all made to drinke into one spirit*. This is that *Rocke flowing with* [c] *Honie*, that reuiueth the fainting spirits of euery true *Ionathan*, that tastes it with the *mouth of Faith*: This is that [d] *Barly loafe*, which *tumbling from aboue*, strikes downe the Tents of the *Midianites* of infernall darkenesse. *Elias* Angelicall [e] *Cake* and *water* preserued him forty dayes in *Horeb*; and [f] *Manna* (*Angels foode*) fed the *Israelites* forty yeeres in the *Wildernesse*: but this is that true *Bread of life*, and heauenly *Manna*, which if we will duely eate, will nourish our soules for euer vnto life [g] *eternall*. How should then our soules make vnto *Christ* that *request* from a *spirituall* desire, which the *Capernaites* did from a *Carnall* motion? [h] *Lord, euermore giue vs this bread.*

b 1 Cor. 12. 13.

c 1 Sam. 14. 27.

d Iudg. 7. 13

e 1 Kin. 18. 6, 7.

f Psal. 78. 24, 25. Num. 16. 35

g Ioh. 6. 32, 35, 49, 50.

h Ioh. 6. 51, 58.

i Ioh. 6. 35.

The fift End of the Lords Supper.

5. *To bee an assured pledge vnto vs of our Resurrection.* The Resurrection of a Christian is two-fold: first, the [a] *spirituall* Resurrection of our *soules*, in this life, from the death of *sin*, called the *first Resurrection*: because that by the *trumpet-voice* of Christ, in the preaching of the Gospell, we are raised from the *death of sinne*, to the *life of grace*: [b] *Blessed and holy is he* (saith S. *Iohn*) *who hath part in the first resurrection: for on such, the second death hath no power.* The *Lords Supper* is both a *meane and a pledge* vnto vs of this spirituall and first Resurrection. [c] *He that eateth me, euen he shall liue by me.* And then are we *set Guests to* [d] *sit at the Table with Christ*, when *like Lazarus* we are raised from the death of sin to *newnesse* of life.

The truth of this first resur-

rection

a Ioh. 5.2. Rom. 6.4, 5, 12.

b Apoc. 20.6 *Hinc apud priscos Sacramentum baptismi appellabatur*, Salus. *Sacramentum vero Dominici corporis* vita. Aug. l. 1. *de peccatorum meritis.* c. 14

c Ioh. 6.57.

d Ioh. 17.2.

rection will appeare by the motion wherewith they are internally mooued: for if, when thou art mooued to the duties of Religion, and Practice of Piety, thy heart answereth with *Samuel, Here I am: speake, Lord, for thy seruant heareth.* And with *Dauid, O God, my heart is ready.* And with *Paul, Lord, what wilt thou haue me to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first Resurrection*: but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kinde of secret loathing of the exercises thereof, and must be drawne, as it were against thy will, to doe the workes of Piety, &c. then surely, thou hast *but a name that thou liuest, but thou art dead, as* Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt to keepe thy body from stinking.

1 Sam. 3. 10.

Psal. 108. 1.

Acts 9. 9.

Apoc. 3. 1.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth vs from the first death. *He that eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him vp at the last day.* For this Sacrament [a] signifieth and sealeth vnto vs, that *Christ died* and *rose againe* for vs, and that his [b] flesh *quickneth* and *nourisheth* vs vnto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our *Head* is risen; all the *members* of the bodie shall likewise surely rise againe. For how can those

a Iohn 6.54.
b *Hinc panis & vinum à veteribus nominatur symbola resurrectionis.* Con. Nicæ
Iohn 6.51. *Caro Christi non in seſe, ſed in verbo ipſi hypoſtatice vnito viuifica eſt:* Cyr. in Ioh. 10. 13. *Et quia eſt propria caro verbi cuncta viuificantis,* Synod Eph. *ad* Reginas. *Viuificat:*
1. *Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in Sacrificium:* 2. *Ratione copulationis noſtræ cum Chriſto, quia non poſſumus ad Deum vitæ fontem pertingere, niſi carne illa Chriſti mediante & quatenus carni illi quaſi membra ſumus inſiti. Caro non prodeſt,* John 6. 63. *Carnalis opinio non conueniens cum myſterio manducationis carnis Chriſti.*

bodies

bodies, which (being the *weapons of Righteousnesse*, Rom 16. 13. *Temples of the Holy Ghost*, 1. Cor. 6. 19. & *members of Christ*) haue beene * *fed* and *nourished* with the *Body* and *Blood* of the *Lord of life*, but be raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reuerently buried and laid to sleepe in the *Lord*. And their *buriall places* are termed the [c] *beds* and *dormitories* of the *Saints*: The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is *Iudge*, bringing them as Malefactours out of the Gaole, to receiue their sentence; and deserued execution: but the Elect shall arise by vertue of *Christs Resurrection*, & of the Cōmunion which they haue with him, as with their *Head*. And his resurrection is the [d] cause and *assurance of ours*. The *Resurrection*

* *Quo modo negant carnem capacē esse resurrectionis qua sanguine & corpore Christi nutritur.* Iren. lib. 4. cap 34.

[b] Isay 26. 19, 20.

[c] *Christi resurrectio in qua nostra innititur cōmunis resurrectionis fideiussor est.* Theod.

[d] *Mortuum esse Christū etiā Pagani credunt: resurrexisse vero propria Fides est Christianorum.* Aug. lib 10. con. Faust. cap. 19.

of Christ, is a Christians particular faith: and *Resurrection* of the *dead*, is the *childe of Gods* chiefest *confidence*. Therefore Christians in the Primitiue Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen:* and the other would answer; *True, the Lord is risen indeed.*

Tota fiducia Christianorum est resurrectio mortuorum. Tert. lib. 5. de resurrect. Carn.

The sixt End of the Lords Supper.

6. *To seale vnto vs the assurance of euerlasting life.* Oh what more wished or loued, then *life?* or what doe all men naturally more, either feare or abhorre then *death?* Yet is this *first death nothing*, if it be compared with the second *death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to be a worthy Receiuer of this blessed

Omnium terribilium, terribilissimum mors, Arist.

blessed Sacrament. For our Saviour assureth vs, *That if any man eate of this Bread, he shall liue for euer: and the Bread that I will giue, is my flesh, which I will giue for the life of the World.* Ioh.6.51.
He therefore who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam æternam*, I beleeue the life euerlasting: but also, *Edo vitam æternam*, I eate life euerlasting. And indeed this is the *true tree of life*, which God hath planted in the middest of the *Paradise of the Church*: And whereof hee hath promised *to giue euery one that ouercommeth, to eate.* Apoc.2.7. And this tree of life, by infinite degrees excelleth the *tree of life* that grew in the *Paradise* of *Eden*; for *that* had his roote in the *earth*, this from *Heauen*; *that* gaue but life to the *Body*, *this* to the *Soule*; *that* did but preserue the life of the *liuing*, *this*

restoreth life to the *dead*. The *leaues of this tree, heale the Nations* of beleeuers, and it yeelds *euery Moneth a new manner of fruit*, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacrament! at least, *once euery moneth* taste anew of this renewing fruit, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beliefe of life euerlasting.

Apoc. 12. 6.

Of the seuenth End of the Lords Supper.

7. To bind all Christians, as it were, by an *oath of fidelity*, to serue the one onely true God: and to admit no other *propitiatory Sacrifice for sinnes*, but that *one reall Sacrifice* which by his death Christ *once offered*, and by which he finished the *sacrifices of the law*, and effected *eternall Redemption*, and *Righteousnesse* for all beleeuers. And

Milites Sacramento erant iurati & obstricti, ad præstandum soli Imperatori fidelitatem & obedientiam.

And ſo to remaine for euer a publike *marke of profeſſion*, to diſtinguiſh Chriſtians from all Sects and falſe Religion. And ſeeing that in the *Maſſe* there is a *ſtrange Chriſt* adored, not he that was *borne* of the *Virgin Mary*: but one that is made of a *Wafer Cake*: and that the offering vp of this *Breaden god* is thruſt vpon the *Church*, as *a propitiatory Sacrifice for the quicke and the dead*: all true Chriſtians, vpon the danger of *wilfull periury*, before the *Lord Chiefe Iuſtice* of Heauen and Earth, are to deteſt the *Maſſe*, as the Idoll of Indignation, which is moſt derogatory to the all-ſufficient World-ſauing merits of *Chriſts death and paſſion*. For by receiuing the Sacrament of the *Lords Supper*, we all ſweare, that all *vaine Sacrifices* are ended by our Lords death: and that his *Body* and *Blood once* crucified and ſhed, is

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is the *perpetuall foode*, and nourishment of our soules.

2. *How to consider thine owne vnworthinesse.*

A Man shall best perceiue his owne *vnworthinesse*, by examining his life, according to the tenne *Commandements* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *enery one* of the Commandements: remembring, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and euerlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And hauing taken a *due survey* both of thy sins and miseries, retire to some secret place,

Deu.27.26. Gal.3.10.

place, and there putting thy ſelfe in the ſight of the *Iudge*, as a *guilty malefactor*, ſtanding at the Barre to receiue his ſentence, bowing thy *knees* to the *earth*, ſmiting thy *breſt* with thy *fiſts*, and be-dewing thy *cheekes* with thy *teares*, confeſſe thy ſinnes, and humbly aske him mercy and forgiueneſſe, in theſe or the like words.

An humble confeſſion of ſinnes, to be made vnto God, before the receiuing of the holy Communion.

O GOD and heauenly Father, when I conſider the goodneſſe which thou haſt euer ſhewed vnto me, and the wickedneſſe which I haue *committed againſt heauen and againſt thee*, I am aſhamed of my ſelfe, and confuſion ſeemes to couer my face as a vaile: for which of thy *Commaundements* haue

Luke 15.

haue I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Lawes: For the loue of my heart hath not so intirely cleaued vnto thy Maiesty, as to *vaine* and *earthly* things: I haue not feared thy *Iudgements*, to deterre mee from sinnes, nor *trusted* to thy *Promises*, to keepe mee from doubting of *my temporall*, or from *despairing* of mine *eternall* state. I haue made the Rule of thy diuine worship to bee *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my *blessed Sauiour* in a *painted picture* of *mans deuice*, rather then to behold him crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I should neuer vse thy *Name* (whereas *all knees doe bow*) but with *religious reuerence*, nor any part of thy worship, without due *prepara-*

The 1. Commandement. Deut.6.5. Mat.12.37, 38. Leu. 19.14. Psal.22.5,6. Psal.38.8.

The 2. Commandement. Deut.12.32. Mat. 15.9.

Gal. 3.5. *The 3. Commandement.* Phil.2.10. Eccles.4.17. 1 Kin.19.10. Ier. 5.2.

tion and *zeale*: I haue blasphemously abused thy holy name, to *rash* and *customary* oathes; yea, I haue vsed oathes by thy *sacred* name, and false couers of my filthy sins. And I haue bin present at thy seruice oft-times more for *ceremony*, then *conscience*, & to *please* men more then to please thee, my gracious *God*.

Here confesse thy rash & false swearing.

Where I should sanctifie thy *Sabbath Day*, by being present at the *publike exercises* of the *Church*, and by meditating *priuately* on the *Word* & *Workes* of God, and by *visiting* the sicke, and relieuing of my poore *brethren*: alas, I haue thought those holy Exercises a burden, because they hindred my *vaine sports*: yea, I haue spent many of thy Sabbaths in mine owne *prophane pleasures*, without being present at any part of thy *diuine worship*.

The 4. Commandement. Acts 20.7.

1 Cor. 16.2. Here confesse thy trauelling on the Sabbath, and thy leauing the holy exercise, to goe to sporting or feasting.

Where I should haue giuen all due reuerence to my *Naturall*

The 5. Commandement

Naturall, Eccleſiaſticall, and Politicke Parents, I haue not ſhewed that meaſure of duty and affection to my Parents, which their *care* and *kindneſſe* hath deſerued. I haue not had thy *Miniſters* in ſuch *ſingular loue for their workes ſake*, as I ought, but I haue *taunted* at their *zeale*, and hated them, becauſe they reproued mee *iuſtly*: And I haue carried my ſelfe contemptuouſly againſt thy *Magiſtrates* and *Miniſters*, though I knew that it is thine *Ordinance*, that I ſhould bee obedient vnto them.

1 Theſſ.5. 13. Gal.4.15. Here confeſſe thy diſobedience to thy Parents, Miniſters, Magiſtrates Maſters, or Tutors.

Where I ſhould be [a] *ſlow to wrath*, and [b] *ready to forgiue offences*, and not ſuffered the *Sunne to goe downe vpon my wrath, but to doe good for euill, louing my very enemies for thy ſake*: I, alas, for *one ſorry word*, haue burſt out into open *rage*, and harbouring thoughts of miſchiefe in my heart, I haue preferred to

The 6 Commandement. a Pro.19.11 b Eph.4.31. Mark.5.44 Here confeſſe thy haſtines & fury, and if thou haſt beene any way the cauſe of any mans death vniuſtly, or cruelly.

feede

finde on mine owne malice, rather then to *eate* of thy *holy Supper*.

Where I should keepe my *minde from all filthy lusts*, and my *body* from all *vncleanneſſe*: O Lord, I haue defiled both, and made my heart a *Cage* of all impure thoughts, and my *minde* a very *Stie* of the vncleane ſpirit. Yea, the *remedie* which thou (Lord) haſt ordained for *incontinencie*, could not *containe* me within the bounds of *Chaſtity*: for by doting on *Beautie*, whoſe ground is but *duſt*, Satan hath bewitched my fleſh to luſt after *ſtrange* fleſh.

The 7. Commandement. 1 Theſ. 4. 3, &c. Rom. 6. 13. Here confeſſe vnto God thy ſecret pollutions, fornication, or adultery, if Satan hath ſo farre preuailed ouer thee.

Where I ſhould haue liued in *vprightneſſe*, giuing euery man his due; being contented with mine owne eſtate, and liuing conſcionably in my *lawfull calling*, ſhould be ready (according to mine ability) to lend and giue vnto the poore: Oh Lord, I haue by *oppreſſion*, *ex-*

The 8. Commandement. Eph. 4. 28. Luk. 6. 34, 35 Leu. 15. 35.

Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.

extortion, *bribes*, *cauillation*, and other indirect *dealing*, vnder pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians, yea, I haue receiued, and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold*, and *naked* at my doore, and *hungry*, *cold* and *naked*, to goe away succourlesse, as he came: and when the leanenesse of his *cheeks* pleaded *pitty*, the hardnesse of my *heart* would shew no *compassion*.

The 9. Commandement. Zach. 8.16. Mat. 10.16. 1 Cor. 13.7. Mat. 1.18,19

Where I should haue made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* iudging aright, and *charitably* construing all things in the best part; and should haue defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

Psal. 50. 20.

as

as ſoone as I *heard* an ill report, I made my *tongue* the *inſtrument* of the Diuell, to blazon that abroad vnto others, before I knew the truth of it my ſelfe. I was ſo farre from ſpeaking a good *word*, in defence of his *good name*; that it tickled my heart in ſecret to heare one that I enuied, to be taxed with ſuch a blemiſh, though I knew that otherwiſe the graces of GOD ſhined in him in abundant meaſure. I made *ieſts* of *officious*, and *aduantage* of *pernicious* lies: herein ſhewing my ſelfe a right *Cretian*, rather then an vpright *Chriſtian*.

Pſal. 13.3. Heere confeſſe, if thou haſt belyed or ſlandered thy neighbour, or not ſpoken the truth, to cleare his innocency, when thou waſt called thereto. Tit. 1.12. The 10. Commandement. Heb. 13.5. 1 Tim. 6.6. Phil. 4.11, 12.

And laſtly (O Lord) where I ſhould haue reſted fully *contented* with that *portion* which thy Maieſty thought meeteſt to beſtow vpon me in this *pilgrimage*: and reioyce in *anothers* good as in mine *owne*: alas, my life hath beene nothing elſe

elſe but a *greedy luſting* after this neighbours *houſe*, and that neighbours *Land*; yea, ſecretly wiſhing ſuch a man dead, that I might haue his *liuing* or *office*; coueting rather thoſe things which thou haſt beſtowed on *another*, rather then beeing thankefull for that which thou haſt giuen vnto *my ſelfe*. Thus I, O Lord, who am a *carnall ſinner*, and *ſold vnder ſinne*, haue tranſgreſſed all thy holy and ſpirituall Commaundements, from the *firſt* to the *laſt*, from the *greateſt* vnto the *leaſt*, and here I ſtand guilty before thy Iudgement ſeat, of all the breaches of all thy Lawes, and therefore lyable to thy *Curſe*, and to all the miſeries that *Iuſtice* can powre forth vpon ſo curſed a creature. And whither ſhall I goe for deliuerance from this miſery? *Angels* bluſh at my rebellion, and will not helpe me: *Men* are guilty

guilty of the like *transgression*, and cannot keepe themselues. Shall I then despaire with *Cain*, or make away my selfe with *Iudas?* No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy *Throne of Grace*, where mercy *raignes* to pardon *abounding* sinnes, and out of the depth of my *miseries*, I will cry with *Dauid*, for the *depth* of thy *mercies*: *Though thou shouldest kill me with afflictions, yet will I, like* Iob, *put my trust in thee.* Though thou shouldest drowne mee in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy mercy, that I will be taken vp dead, clasping her with both by hands. And though thou shouldest cast mee into the *bowels of Hell*, as *Ionas*, into the *Bodie* of the *Whale*: yet from thence would I cry vnto

Heb. 4.

Psal. 130.1.
Iob 13.12.

Ionas 2.2.

vnto thee; *O GOD the Father of Heauen, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God, haue mercy vpon mee a miserable sinner.* And seeing the goodnesse of thine owne nature first mooued thee to send thine *onely begotten Sonne* to dye for my sinnes, that by his death I might be reconciled to thy Maiesty: O reiect not now my penitent Soule, who beeing displeased with her selfe for sinne, desireth to returne to serue, and *please* thee in newnesse of life: and reach from Heauen thy helping hand to saue mee thy poore seruant, who am (like *Peter*) ready to *sinke* in the Sea of my sinnes and misery. Wash away the multitude of my sins with the *merits* of that *blood* which I beleeue that thou hast so abundantly shed for penitent sinners.

And

And now that I am to receiue this day the *blessed Sacrament* of thy precious *Body* and *Blood*, O LORD, I beseech thee, let thy holy Spirit by thy Sacrament, seale vnto my soule, that by the merits of thy Death and passion, all my sinnes are so freely and fully remitted and forgiuen, that the curses and iudgements which my sinnes haue deserued, may neuer haue power either to *confound* me in this life, or to *condemne* me in the world which is to come: for my stedfast faith is, that *thou hast dyed for my sinnes, and risen againe for my iustification.* This I beleeue, *O LORD, helpe mine vnbeliefe.* Worke in me likewise, I beseech thee, an *vnfained* Repentance, that I may heartily *bewaile* my former sinnes, and *loath* them, and serue thee hencefoorth in *newnes* of life, and greater measure of holy *deuotion.* Rom. 4. vlt.

And

And let my ſoule neuer forget the infinite loue of ſo ſweete a *Sauiour*, that hath laid downe his life to redeeme ſo vile a *ſinner*. And grant, Lord, that hauing receiued theſe ſeales and pledges of my *communion* with thee, thou mayeſt henceforth ſo dwell by thy *Spirit* in mee, and I ſo liue by faith in thee, that I may carefully walke all the dayes of my life in *godlineſſe* and *Piety* towards thee, and in Chriſtian *Loue* and *Charity* towards all my Neighbours, that liuing in thy feare, I may dye in thy *fauour*, and after *death*, be made partaker of *eternall life*, through *Ieſus Chriſt* my Lord and onely Sauiour. *Amen.*

3. O

3 *Of the meanes whereby thou maist become a worthy Receiuer.*

THese *Meanes* are duties of two sorts: the former, respecting God; the latter our *Neighbour*. Those which respect God, are three: first, *sound knowledge*: secondly, *true faith*: thirdly, *vnfained Repentance*. That which respecteth our *Neighbour*, is but *one sincere Charitie*.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Heb. 6 1. 2
Ioh. 17. 3
1 Tim. 1. 4
1 Cor. 12. 29.
2 Cor. 12. 5

Sound Knowledge is a *sanctified vnderstanding of the first Principles of Religiō*. As first, *of the Trinitie of Persons in the Vnitie of the God-head*. Secondly *of the Creation of Man, and his fall*. Thirdly, *of the Curse and misery due to sin*. Fourthly, *of the Natures and Offices of Christ*,

and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same vnto vs. For, as an *house* cannot bee built, vnlesse the *foundation* bee first laid, no more can *Religion* stand, vnlesse it bee first grounded vpon the *certain knowledge of* Gods Word. Secondly, if wee know not Gods will, wee can neither *beleeue* nor doe the same. For a worldly businesse cannot be done but by them who haue skill therein, so without knowledge must men be much more ignorant in *diuine* and *spirituall* matters. And yet in *temporall things* a man may doe much more by *the light of nature*: But in *religious mysteries* the more wee relye vpon *naturall reason*, the further wee are from comprehending *spirituall truth*. Which discouers the *fearefull* estate of those who *conceiue* without *knowledge*, and

1 Cor. 2. 14.
Rom. 8. 7.

the *more fearfull* estate of those *Pastors*, who *minister* vnto them without *Catechising*.

2. *Of sincere Faith, required to make a worthie Communicant.*

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Diuels* and *Reprobates* haue in an excellent measure, and doe beleeue it, and tremble) but *A true perswasion, as of all those things whatsoeuer the Lord hath reuealed in his Word: so also a particular application vnto a mans owne Soule, of all the promises of mercy which God hath made in Christ to all beleeuing sinners.* And consequently, that *Christ and all his merits do belong vnto him as well as to any other.* For first, if wee haue not the righteousnesse of faith, the Sacrament *seales nothing* vnto vs, & *euery man in the Lords Supper receiueth so much*

Iam. 3. 19. Heb. 4. 2.

Rom. 4. 11

as he beleeueth. Secondly, be
cause that without Faith we
communicating on *Earth*, can
not apprehend Christ in *Hea*
Eph.3 17. *uen*, For as he *dwelleth in vs b*
Faith, so by *faith* we must like
wise *eate him.* Thirdly, becau
Heb.11.6. that without *faith* wee cannot
Rom.14.23 be perswaded in our consciences that our receiuing is *accep*
table vnto God.

3. *Of vnfained repentance re*
quisite for a true Com-
municant.

True Repentance is a hol
Isa.55.7. *change of the minde, when vpo*
EZe.33.11 *the feeling sight of Gods mercie*
and of a mans own misery, he tur
Act. 26 29. *neth from all his knowne and s*
and 3.19. *cret sinnes, to serue God in holi*
Luk.1.74. *nesse and righteousnes al there*
75. *of his dayes.* For as hee that
glutted with *meate*, is not apt
cate *bread*: so hee that is stuff
Hab.2.3. with sinnes, is not fit to recei
14 Christ. And a *conscience* defil
Tit 1.15. with wilfull filthinesse, mak

the vse of all *holy things vnholy* vnto vs. Our sacrificed spotlesse Passeouer cannot be eaten with the fowre leauen of malice and wickednesse, saith *Paul.* 1 *Cor.* 5.8. Neither can the old bottles of our corrupt and impure consciences retaine the new wine of Christs precious bloud, as our Sauiour saith, *Marke.* 2.22. Wee must therefore truely repent, if we will be worthy partakers.

The dutie to be performed in respect of our Neighbour, *is* Charitie.

Charity is a hearty forgiuing of others who haue offended us, and after reconciliation, an outward vnfained testifying of the inward affections of our hearts, by gestures, words, and deedes, as farre as we meet, and occasion is offered. For first, without *loue* to our neighbour, *no sacrifice is acceptable* vnto God. Secondly, because one chiefe end wherefore

Mat. 5 23. 24.

the *Lords Supper* was ordained,
is, to *confirme* Christians loue
one towards another. Thirdly,
no man can assure himself
that his *owne sinnes* are forgiue
of God, if his heart cannot
yeeld to forgiue the faults o
men that haue offended him
Thus farre of the *first sort* o
duties which wee are to per
forme before wee come to th
Lords table, called *Prepara*
tion.

Ioh 13.14. 34.35.

Mat 6.12. 14.15.&18 35.

2. *Of the second sort of duti which a worthy Communica is to performe at the receiuin of the Lords Supper, call Meditation.*

THis Exercise of spiritu *Meditation*, consists in d uers points.

First, when the *Sermon* ended, and the *Banquet* of t *Lords Supper* begins to be cel brate

brated, meditate with thy selfe how thou art inuited by *Christ*, to bee a Guest at his *holy table*, and how louingly hee inuiteth thee: *Hoe, euery one that thirsteth, come ye to the waters of life &c. Come, buy wine and milke, without mony and without price: eat ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eate ye: this is my body, which was broken for you: drinke ye all of this; for this is my bloud, which was shed for the remission of your sinnes.* What greater *honour* can be vouchsafed, than to bee admitted to sit at the Lords owne Table? What *better fare* can be afforded, than to feede of the Lords owne body and Blood? If *Dauid* thought it to be the *greatest fauour* that hee could shew vnto good *Barzillai*, for all the kindnesse that hee shewed vnto him in his troubles, to offer him, *that hee should feede with him at hu*

Math. 22. 1 Pet. 1.

Isa. 55, 1. 2.

Mat. 26. 26 27, 28, &c.

2. Sam. 19. 3.

owne Table in Ierusalem, how much greater fauour ought wee to account it, when *Christ doth indeede feede vs in the Church at his owne Table, and that with his owne most holy Bodie and Blond?*

Gen.22.5 2. As *Abraham*, when he went vp to the *Mount*, to sacrifice *Isaac* his Sonne, left his seruants beneath in the valley: so when thou commest to the spirituall Sacrifice of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*: that thou mayest wholly contemplate of Christ, and offer vp thy *Soule* vnto him, who sacrificed both his *Soule* and *Body* for thee.

3. Meditate with thyselfe, how precious and venerable is the *Bodie* and *Blond* of the *Sonne of God*, who is the *Ruler* of heauen and earth: the Lord, at whose becke the *Angels* tremble, and by whom both the

the quicke and dead shall bee iudged at the last day, and thou among the rest. And how that it is he, who having bin *crucified* for thy sinnes, offereth now to bee receiued by faith into thy *soule*. On the other side, consider how sinfull a creature thou art: how altogether vnworthy of so holy a *Guest*: how ill deseruing to taste of such sacred food, hauing beene *conceiued* in *filthinesse*, and *wallowing* euer since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Diuell; adoring Christ with an a *Aue Rex* in thy mouth, but *spitting Oathes* in his face, and crucifying him anew with thy graceleſſe actions.

a Haile King.

Fourthly, ponder then, with what face dareſt thou offer to touch *so holy* a body with such defiled hands? Or to drinke such precious Blood with so

lewd and *lying* mouth, or to lodge so blessed a Guest in so vncleane a stable? For if the *Bethshemites* were slaine, For but looking *irreuerently*, into the *Arke of the olde Testament*, what iudgement mayest thou iustly expect, who with such *impure* eyes and heart, art come to see and receiue the *Arke* of the *New Testament*, in which Col.2.9 *dwelleth all the fullnesse of the God-head bodily*?

If *Vzza* for but touching 2.Sam.6.7 (though not without *zeale*) the *Arke* of the Couenant, was *stricken* with *sudden death*, what *stroake* of *Diuine Iudgement* mayest thou not feare, that so rudely, with *vncleane* hands, doest presume to handle the *Arke* of the *eternall Testament, wherein are hid all the treasures of Wisdome and Knowledge*?

If *Iohn Baptist* (the holiest Man that was borne of a Woman)

man) thought himself *vnworthy* to beare his shooes, O Lord; how vnworthy is such a *prophane wretch*, as thou art, to eate *his holy flesh*, and to drinke his *precious bloud*. Mat. 3. 11.

If the blessed Apostle Saint *Peter*, seeing but a *glympse* of *Christs almighty power*, thought himselfe *vnworthy* to *stand* in the *same boate* with him; how *vnworthie* art thou to *sit* with Christ at the *same Table*, where thou mayest behold the *infiniteness* of his *Grace* and *Mercie* displayed?

If the *Centurion* thought that the *roofe of his house* was not worthie to harbour so diuine a Guest, what roome can there bee fit vnder thy *ribbes*, for *Christs holinesse* to dwell in? Mat. 8. 8.

If the *Bloud-issued* sicke Woman feared to touch the *Hemme of his Garment*; how shouldest thou tremble to eate his

his *flesh*; and to drinke his *All-healing-blood?*

Yet if thou commest humbly, in *Faith*, *Repentance*, and *Charitie*, abhorring thy sinnes past, and purposing vnfainedly to amend thy life henceforth, let not thy former sinnes affright thee; for they shall neuer be laid vnto thy charge: and this Sacrament shall seale vnto thy soule, that all thy sinnes and the *Iudgements* due vnto them, are fully *pardoned*, and cleane washed away by the *blood* of Christ. For, this Sacrament was not ordained for them who are *perfect*; but to helpe *penitent* sinners vnto *perfection*. Christ came, *not to call the righteous, but sinners to Repentance*. And hee saith, *that the whole neede not the Physician, but they that are sicke*: *Those* hath Christ *called*, and when they *came*, *them* hath hee euer *helped*. Witnesse the whole Gospell, which

Mat. 9. 12, 13. Mar. 11, 28

which testifieth, that not one Sinner, who came to *Christ* for mercy, went euer away without his errand. *Bathe* thou likewise thy *sicke Soule* in this *Fountaine of Christs blood* and doubtlesse, according to his promise, *Zac.*13.1. thou shalt be healed of all thy *sinnes*, and *uncleannesse*. Not *sinners* therefore, but they who are vnwilling to repent of their sinnes, are debarred this Sacrament.

Fiftly, meditate, that Christ left his Sacrament vnto vs, as the chiefe *Token* and *Pledge of his Loue*: not when wee would haue made him a King, *Iohn* 6. 15. (which might haue seemed a requitall of kindnesse) but when *Iudas* and the High Priests were conspiring his *Death*, (therefore wholly of his meere fauour.) When *Nathan* would shew *Dauid* how entirely the *poore man*

loued

loued his sheepe that was killed by the *rich man*: *hee gaue her* (saith he) *to eate of his owne morsels, and of his owne cup to drink*, 2. *Sam.* 1. 2. 3. And must not then the *loue* of *Christ* to his *Church* be vnspeakeable, when hee giues her his owne *flesh* to *eate*, and his *owne bloud* to *drinke*, for her spirituall and eternall nourishment? If then there bee any loue in thine heart, take the *Cuppe of Saluation* into thy hand, and pledge his *loue* with *loue* againe, *Psal.* 116. 11.

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other Cogitations whatsoeuer: and settle thy meditations onely vpon those holy *actions* and *rites*: which according to *Christs institution* are vsed in and about the holy Sacraments: For it hath pleased

sed GOD (considering our weakenesse) to appoynt those Rites as meanes, the better to lift vp our mindes to the serious contemplation of his *heauenly Graces*.

When therefore thou seeest the Minister *putting apart Bread* and *Wine* on the *Lords Table*; and *consecrating* them by *Prayers* and the rehearsall of *Christs institution*, to bee a holy *Sacrament* of the blessed *Bodie* and *Bloud* of *Christ*; then *meditate*, how GOD the Father, of his *meere loue* to mankinde, set *apart* and *sealed* his *onely begotten Sonne*, to bee the *All-sufficient meanes*, and *onely Mediatour*, to *redeeme* vs from *sinne*, and to *reuncile* vs to his *grace*, and to *bring* vs to his *glory*.

When thou seest the Minister *breake* the *Bread*, being blessed, thou must meditate, that *Iesus Christ* the eternall

nall Sonne of GOD was put to death, and his blessed *Soule* and *Bodie* (with the sence of Gods anger) broken asunder for thy sinnes; as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withall call to minde the hainousnesse of thy sinnes, and the greatnesse of Gods hatred against the same: seeing *Gods iustice* could not be satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Maker of the Feast) *stands at the Table to see his Guests*, and looketh vpon thee, whether thou hast on thee thy *wedding garment*. Thinke also, that all the holy *Angels* that attend vpon the Elect in the Church, and b doe *desire to behold*

Mat. 22 11 This wedding Garment is righteousnesse and true holinesse.
Apoc. 19. 8.
Eph. 4. 24
1 Cor. 11 10.
Eph. 3. vlt.
b 1 Pet. 1 12.

ehold the celebration of those *ly Mysteries*, doe obserue thy *euerence* and behauiour: Let *hy* soule therefore, whilest *he* Minister bringeth the Sa-*rament* vnto thee, offer this or *he* like short Soliloquie vnto Christ.

A sweete Soliloquie to be said betwixt the Consecration and receiuing of the Sacrament.

IS it true indeed, that God will dwel on earth? Behold, the Heauen, & the Heauen of Heauens are not able to cõtaine thee: how much more vnable is the soule of such a sinfull Caitife as I am to receiue thee? 1 King. 8. 27.

But seeing it is thy blessed pleasure, to come thus to *a suppe* with mee, and to *b dwell* in thee, I cannot for ioy but burst out, and say, *What is man*

a Ap. 3. 20
b Ioh. 14. 23

man that thou art so mindfull of him, and the sonne of man, that thou so regardest him? What fauour soeuer thou vouchsafest mee in the *abundance* of thy *Grace*, I will freely *confesse* what I am in the *wretchednesse* of my *Nature*. I am, in a word, a carnall Creature, whose very Soule is c *sould vnder sinne*: a wretched man, compassed about with d *bodie of death*. Yet Lord, seeing thou e *callest*, here I come; and seeing thou callest *sinners*, I haue thrust my selfe in among the rest; and seeing thou callest *all* with their *heauiest loads*, I see no reason why I should stay behind. O Lord, I am *sicke*: and whither should I goe, but vnto thee the *Physician* of my Soule? Thou hast cured *many*, but neuer diddest thou meete with a more miserable Patient: for I am more *leprous* than *Gehazi*, more *vncleane* than *Mag-*

c Rom 7. 14.

d Vers. 24

e Mat. 9. 13 Mat. 11. 28

Magdalene, more blinde in Soule, than *Bartimeus* was in Bodie; for I haue liued all this while, and neuer seene the *true light* of thy Word: My *soule* runnes with a greater *fluxe of sinne*, than was the *Hemorisse issue of blood*. *Mephibosheth* was not more *lame* to *goe*, than my Soule is to *walke* after thee in loue. *Ieroboams Arme* was not more *withered* to strike the Prophet, than my *hand* is *maymed* to releeue the poore. Cure *mee*, O Lord, and thou shalt do as great a worke as in curing *them all*. And though I haue *all* their *sinnes* and *sores*, yet Lord, so *abundant* is thy *grace*, so *great* is thy *Skill*, *that if thou wilt*, thou canst with a *word*, forgiue the *one*, and heale the *other*: And why should I doubt of thy good *will*, when to saue mee, will cost thee now but one *louing smile*; who diddest shew thy selfe so

so willing to redeeme mee, though it should cost thee *all thy heart blood*: and now offerest so graciously vnto mee the assured pledge of my Redemption by thy *blood*? *Who am I, O Lord God*? and what is my merit, that thou hast bought mee with so *deare a price*: It is meerely thy *mercy*; *& I, O Lord am not worthy the least of all thy mercies*: much lesse to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercie*, that euer thou didst bestow vpon those *Sonnes of men* whom thou louest. How might I, in respect of mine *owne worthinesse*, cry out for feare at the sight of thy *holy Sacrament*, as the *Philistims* did, when they saw the Arke of God come into the assembly: *Woe now vnto me a sinner*; but that thy *Angel* doth comfort mee, as hee did the woman: *Feare thou not, for I know*

2 Sam. 7. 11

Gen. 32. 10.

1 Sam 5. 7

Mat. 28. 5.

that

that thou seekest Iesus which was crucified. It is thou indeed that my soule seeketh after. And heere thou offerest thy selfe vnto mee in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe so much *honoured*, at thy presence in the *wombe* of thy *blessed Mother*, that the *Babe sprang in her belly for ioy*; how should my *Soule* leape within me for ioy, now that thou commest by thy holy Sacrament, to dwell in my heart for euer? Oh what an honour is this not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visit me! Indeede, Lord I confesse with the faithfull *Centurion*, that *I am not worthy that thou shouldest come vnder my roofe*: and that if thou *didst but speake the word onely, my soule should be saued*: yet seeing it hath pleased the riches of thy *grace*, for the better strengthning of my

Luk. 2. 43. 44.

Math. 8. 8.

my *weakeneſſe*; to ſeale thy mercy vnto mee, by thy *viſible ſigne*, as well as by thy *viſible Word*: in all thankefull humilitie my Soule ſpeakes vnto thee with the bleſſed Virgin: *Behold the handmaid of the Lord, be it vnto me according to thy word.* Knock thou, Lord, by thy *Word* and *Sacraments*, at the doore of my Heart, and I will, like the *Publican*, with both my fiſts, knocke at my *breſt*, as faſt as I can, that thou mayeſt enter in: And if the doore will not open faſt enough, breake it open, O Lord, by thine Almighty power, and then enter in, and dwell there for euer, that I may haue cauſe with *Zacheus*, to acknowledge, that *this day ſaluatiõ is come into mine houſe*. And caſt out of mee whatſoeuer ſhall bee offenſiue vnto thee: for I reſigne the whole poſſeſſion of my heart vnto thy ſacred Maieſty, intreating that

Luke.1.38
Apoc.3.20
Luk.18.23
Luk 19.9.

I may not liue henceforth, but that thou mayest *liue* in mee, *speake* in me, *walke* in me, and so to *gouerne* me by thy *Spirit*, that nothing may bee *pleasing* vnto mee, but that which is *acceptable* vnto thee: That finishing my course in the life of Grace, I may afterward liue with thee for euer in the Kingdome of glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding, *Amen*.

When the Minister bringeth towards thee the *Bread*, thus *blessed*, and *broken*, and offering it vnto thee, bids thee, *take eate*, *&c.* then meditate that *Christ himselfe* commeth vnto thee, and both *offereth*, & *giueth* indeed vnto thy faith, *his very bodie and blood*, with all the *merits* of his *death* and *passion*, to feede thy Soule vnto *eternall* life: as surely as the Minister offereth and giueth the outward things that feede thy body vnto

to this *temporall life*. The *bread of the Lord* is giuen by the *Minister*, but the *Bread which is the Lord*, is giuen by *Christ himselfe*.

Sacramentum requirit sacramentem.

When thou takest the bread at the Ministers hand to eat it, then *rowse vp* thy soule to *apprehend Christ by Faith*: and to *apply* his merits to heale thy *miseries*. Imbrace him as sweetly with thy *Faith* in the *Sacrament*, as euer *Simeon* hugged him with his *armes* in his *swadling clouts*.

As thou eatest the Bread imagine that thou seest Christ *hanging vpon the Crosse*, and his vnspeakeable torments fully satisfying Gods Iustice for thy sinnes: and striue to bee as verily partaker of the *spirituall Grace*, as of the *Elementall signes*. For, the *Truth* is not absent from the *signe*, neither doth *Christ* deceiue when hee saith, *This is my bo-*

b

ut he *giueth himselfe* indeed to
uery soule that *spiritually* re-
ciues him *by faith*. For as ours
the *same supper* which Christ
dministred: so is the same
hrist verily present at his
wne Supper not by any *Papall*
transubstantiation, but by a *sa-*
ramentall participation, wherby
e doth truly feed the faithfull
o eternall life: not by *com-*
ng downe out of heauen vnto
e, but by *lifting* thee vp from
e earth vnto *him*. According
the old saying; *Sursum cor-*
, Lift vp your hearts: And,
ere the carkeis is, thither will

*Christ calsit his body, not the signe of his body, because this Sacramẽt was instituted not ōly to signifie, but also to cō municate the spirituall graces that they represẽt & by the signes, to draw our mindes to

graces signified. So *Euthymius in* Mat. 19. *Non it dominus, Hæc sunt signa corporis mei, sed, Hoc est us meum. Oportet ergo non ad naturam eorum, repositasunt aspicere, sed ad ipsorum virtutem uitiam. Non hoc corpus quod videtis manducaturi & bibituri illum sanguinem quem fusuri sunt, e crucifigant. Sacramentum aliquid vobis com-dat; spiritaliter intellectum viuificabit vos, Au-* Psal. 98. speaking in the person of Christ. Disciples did not eate Christ corporally and ntially in the first Institution; no more doe the reiteration of the same Supper.

the Eagles resort, Matth. 24.

When thou seest the *Wine* brought vnto thee *apart* from the *Bread*, then remember, that the *Bloud of Iesus Christ*, was as *verily separated* from his body vpon the Crosse, *for the remission* of thy sinnes: And that this is the *seale of the new Couenant*, which God hath made, to *forgiue all the sinnes of all penitent sinners that beleeue in the merits of his bloud-shedding*. For the Wine is not a Sacrament of *Christs bloud contained in his veynes*; but as it was *shed* out of his body vpon the Crosse for *the remission of the sinnes* of all that beleeue in him.

Mat. 26. 28.

As thou drinkest the Wine and powrest it out of the *Cup* into thy *Stomacke*; meditate and beleeue, that by the merits of that Bloud, which Christ shed vpon the Crosse all thy sinnes are as *verily forgiuen*, as thou hast now *drunk*

this Sacramentall Wine, and haſt it in thy ſtomacke. And in the *inſtant* of drinking, ſettle thy Meditation vpon Chriſt, as hee hanged vpon the Croſſe; as if like *Mary* and *Iohn*, thou diddeſt ſee him *nailed*, and his *bloud running downe his bleſſed ſide*, out of that *gaſtly wound*, which the *Speare* made in his *innocēt hart*; wiſhing thy *mouth* clozed to his *ſide*, that thou mighteſt receiue that *precious bloud*, before it fell to the *duſtie earth*: And yet the *actuall drinking* of that *reall bloud* with thy mouth, would bee nothing ſo *effectuall*, as this *Sacramentall drinking* of that bloud ſpiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene ſtill a *Reprobate*; but whoſoeuer drinketh it *ſpiritually by Faith*, in the Sacrament, ſhall *ſurely* haue the *Remiſſion* of his ſinnes, and *Life* euerlaſting.

* If remiſſion of ſins and eternall life had bin appropriated to the drinking of the reall bloud, doubtleſſe *Iohn* and *Mary* would hauemade meanes to haue drunke it: But *Iohn* aſcribes the vertue to beleeuing that it was ſhed.

As thou feeleſt the Sacramentall Wine which thou haſt drunke, *warming* thy colde ſtomacke; So endeauour to feele the *Holy Ghoſt cheriſhing* thy Soule in the ioyfull aſſurance of the forgiueneſſe of all thy ſinnes, by the merits of the blood of *Chriſt*. And to this end, God giueth euery faithfull ſoule, together with the *Sacramentall blood*, the *Holy Ghoſt to drinke*. *Wee are all made to drinke into one Spirit.* And ſo lift vp thy minde from the contemplation of Chriſt, as hee was crucified vpon the Croſſe, to conſider how hee now *ſits in glory at the right hãd of his Father*, making *interceſſion* for thee, by preſenting to his Father the *vnualuable merits* of his death, which hee *once* ſuffered for thee, to appeaſe his Iuſtice for the ſinnes which thou doſt *daily* commit againſt *him*.

1 Cor. 12. 13.

Rom. 8. 34. Heb. 7. 25. and 9. 24.

After

After thou hast eaten and drunke both the Bread and Wine, labour that as those *Sacramentall Signes* doe turne to the nourishment of thy *Body*, and by the digestion of heate become one with thy substance: so by the *operation* of *Faith* and the *Holy Ghost*, thou maiest become *one* with *Christ*, and *Christ* with *thee*: and so mayest feele thy *Communion* with *Christ confirmed*, and increased daily more and more: That as it is impossible to separate the *Bread* and *Wine* digested into the bloud and substance of thy body: so it may be more vnpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

1 Cor. 10 *Vnus est panis cõmunionis cõmunionotione Sacramenti, non autem necessariõ vnusnumero.*

Lastly, as the Bread of the Sacrament, though confected of many Graines, yet makes but one *Bread*: so must thou remember, that though all the faithfull are *many*; yet are

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they all but *one mysticall bodie*, whereof *Christ is Head*. And thereof thou must loue euery Christian as thy selfe, and a member of thy bodie.

Thus farre of the duties to be done at the receiuing of the holy Sacrament called *Meditation*.

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3. *Of the duties which we are to performe after receiuing of the holy Communion, called Action, or Practice.*

THE dutie which wee are to performe *after* the receiuing of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of dueties: first, such as wee are to performe in the *Church*: or else after that wee are gone *home*.

Those

Those that wee are to performe in the *Church*, are either seuerall from our owne *soules*, or else ioyntly with the *Congregation*.

The seuerall duties which thou must performe from thine owne Soule, are three: First, thou must bee carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to entertaine him in a *cleane heart*, and with *pure affections*, for, the *most Holy* will bee *holy* with the *holy*; for if *Ioseph* of *Arimathea*, when hee had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *sweete odours* and *fine linnen*, and laid it in a *new Tombe*; how much more shouldest thou lodge *Christ* in a *new Heart*, and perfume his Roomes with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to prouide a *Pot of pure Gold* to keepe the

Psa, 18. 26.

Sancta non nisi sanctè & sanctis.

Manna that fell in the wilderneſſe: what a pure heart ſhouldeſt thou prouide to receiue this diuine *Manna*, that is *come downe from heauen.*

And as thou cameſt ſorrowing, like *Ioſeph* and *Mary*, to ſeeke Chriſt in his *Temple*, ſo now hauing there found him in the middeſt of his *Word* and *Sacrament*, bee carefull with ioy to carry him home with thee, as they did.

Luk.2.46.

And if the man that found but *his loſt ſheepe*, *reioyced* ſo much, how canſt thou, hauing found the *Saviour of the World*, but reioyce *much more?*

Luk.15.6.

Secondly, thou muſt offer the *ſacrifice of a priuat thankesgiuing* vnto God for this ineſtimable grace and mercy: for as this action is common vnto the whole Church; ſo is it applyed particularly to euery one of the faithfull in the Church, and for this particular mercy,

euery

euery ſoule muſt iovfully offe vp a particular Sacrifice of *Thankeſ-giuing*. For if the *Wiſemen* reioyced ſo much when they ſaw the *Starre* which conducted them vnto Chriſt, and worſhipped him ſo deuoutly, when hee lay a *babe* in the *manger*, and offered vnto him their *Gold*, *Myrrh* and *Franckincenſe*, how much more ſhouldeſt thou reioyce now, that thou haſt both ſeene and receiued this *Sacrament*, which guideth thy Soule vnto him where hee *ſitteth at the right hand of his Father in glory?* And thither lifting vp thy heart, adore him, and offer vp vnto him the *Gold Faith*, the *Myrrh* of a *mortified* ofa *pure heart*, and this or the like *ſweet Incenſe of Prayer*, and *Thankes-giuing*.

A Prayer to be said after the receiuing of the Communion.

WHat shall I render vnto thee (O blessed Sauiour) for all these *blessings*, which thou hast so graciously bestowed upon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? Where thou mightest haue made mee a *Beast*, thou madest mee a *Man* after thine *owne Image*. When by sinne, I had lost both *thine Image*, and *myselfe*: thou didst renew in mee thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast giuen vnto mee thy Seale and pledge of my *Redemption*; nay, thou hast giuen thy selfe vnto mee, O *blessed Redeemer*. Oh, what an inestimable *treasure of riches*, and ouerflowing

Foun-

Fountaine of grace hath hee got, who hath gained thee! No man euer *touched* thee by *faith*, but thou diddest *heale* him by *grace*: for thou art the *Author* of *Saluation*, the *remedy* of all *euils*, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter vnto thee to appoint thy holy *Angels*, to attend vpon so vile a creature as I am; but that thou wouldest enter thy selfe into my *Soule*, there to *preserue*, *nourish* and *cherish* mee vnto life euerlasting?

If the *carkasse* of the *dead Prophet* could reuiue a *dead man* that touched it; how much more shall the *liuing bodie of the Lord of all Prophets*, quicken the faithfull, in whose heart hee *dwelleth*? And if thou wilt raise my bodie at the *last* day out of the dust; how much more wilt thou now *reuiue* my Soule, which

2 Kin 13. 21.

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which thou haſt *ſanctified* with thy *ſpirit*, and *purified* with thy *bloud*? O Lord, what could I more deſire, or what couldeſt thou more beſtow vpon mee, then to giue mee thy *Bodie* for *meate*, thy *Bloud* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou Lord, enduredſt the *paine*, and I doe reape the *profit*: I receiued *pardon*, and thou diddeſt beare the *puniſhment*. Thy *teares* were my *Bath*, thy *wounds* my *weale*, and the *iniuſtice* done to thee, ſatisfied for the *iudgement* which was *due* to mee. Thus by thy *Birth*, thou art become my *Brother*; by thy *Death*, my *Ranſome*; by thy *Mercie*, my *Reward*; and by thy *Sacrament*, my *nouriſhment*. O diuine food! by which the *ſonnes of men* are transformed into the *ſonnes of God*: ſo that *mans nature* dyeth, and *Gods nature* liueth, and ruleth in vs. Indeed, all *creatures* wondred

wondred, that the *Creator* would bee incloſed nine Moneths in the Virgins Wombe, (though her wombe being repleniſhed with the holy *Ghoſt*, was more ſplendid then the *Starry Firmament*,) But that thou ſhouldeſt thus humble thy ſelfe to dwell, for euer in my Heart, which thou foundeſt more vncleane then a *dung-hill*, it is able to make all the Creatures in Heauen and Earth to ſtand amazed. But ſeeing it is thy free grace and meere pleaſure thus to enter and dwell in my heart, I would to God that I had ſo pure a heart as my heart could wiſh, to entertaine thee. And who is fit to entertaine Chriſt? or who, though inuited, would not chuſe with *Mary*, rather to kneele at thy feete, then preſume to ſit with thee at thy Table? Though I want a *pure heart* for thee to *dwell* in, yet *weeping eies* ſhal ne-

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neuer bee wanting to waſh thy bleſſed *feete*, and to lament my *filthy ſinnes*. And albeit I cannot weepe ſo many teares as may ſuffice to waſh thy holy *Feete*, yet Lord, it is ſufficient that thou haſt ſhedde *Bloud* enough to cleanſe my ſinfull *ſoule*. And I am fully (O Lord) aſſured, that all the *daintie fare*, wherewith the *diſdainefull Phariſee* entertained thee at his *table*, did not ſo much pleaſe thee as *thoſe teares* which penitent *Mary* powred vnder the *Table*, I would therefore wiſh with *Ieremy*, that *my head were a Fountaine of teares*, that ſeeing I can by no meanes yeeld ſufficient thankes for thy loue to mee; yet I might by continuall teares, teſtifie my loue vnto thee. And though no man is worthy of ſo infinite a *grace*: yet this is my comfort, *that he is worthy, whom thou in fauour, accountſt worthy*, And ſeeing that now

now of thy meere grace thou hast counted mee (among others thy chosen) worthy of this vnspeakeable fauour, and sealed by thy Sacrament the *assurance* of thy *loue*, and the *forgiuenesse* of my *sins*: O Lord, confirme thy fauour vnto thy Seruant, and say of mee as *Isaac* did of *Iacob*, *I haue blessed him, therefore he shall be blessed.* And that I may say vnto thee with *Dauid*, *Thou O Lord hast blessed my Soule, and made it thy house, & it shall be blessed forever.* And seeing it pleased thee *to blesse the house of Obediedem & all his household, whilest the Arke of the Lord remained in his house*: I doubt not but thou wilt much more blesse my *soule* and *bodie*, and all that doe belong vnto mee, now that it hath pleased thy Maiesty, of thine owne good will, to *enter vnder my roofe*, and to dwell for euer in my *poore cottage*. Blesse mee,

Gen. 27. 33.

1 Chr. 17. 27.

2 Sam. 6. 11, 12.

O

O Lord, so that my sinnes may wholly bee remitted by thy bloud, my conscience sanctified by thy *Spirit*, my minde enlightened by thy *Truth*, my heart guided by thy *Spirit*, and my will in all things, *subdued* to thy *blessed will* and pleasure. Blesse mee with all graces which I want, and increase in mee those good gifts, which thou hast already bestowed vpon mee. And seeing that I hold thee not by the Armes, as *Iacob* wrestling without mee; but inwardly dwelling by Faith within mee, surely, Lord, *I will neuer let thee goe, except thou blesse mee, and* giue mee a *new name, a new heart, a new spirit*, and strength by the *power* of God to *preuaile ouer sinne and Satan.* And I beseech thee, O Lord, desire not to depart from mee, as thou diddest from *Iacob*, because the *day breaketh*, and thy grace beginneth

Gen. 32. 4 &c.

ginneth to dawne and appeare. But I from my ſoule, humbly with the *Emauites* entreate thee, O ſweete Ieſus, *to abide with me, becauſe it draweth toward night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my *laſt long night* of *death* appeareth: O bleſſed Sauiour, ſtay with mee therefore now and euer. And *if thy preſence goe not home with mee, carry mee not from hence.* *Goe* with mee, and liue with mee, and let neither death nor life ſeparate mee from thee. *Driue* mee from my ſelfe, *draw* mee vnto thee. Let me be *ſicke*, but *ſound* in thee, and in my *weakeneſſe* let thy ſtrength appeare. Let mee ſeeme as *dead*, that thou alone mayeſt bee ſeene to *liue* in mee, ſo that all my *members* may bee but *Inſtruments* to act thy *motions*. *Set mee as a Seale vpon thine Heart*, and let thy *zeale* bee ſetled vpon mine

Exo. 33. 14

Cant. 8. 6.

mine, that I may bee out of loue with *all*: that I may bee onely in loue with thee: And grant, O Lord, that as thou now vouchsafest mee this fauour, to sit at thy Table to receiue this Sacrament in thy Houſe of grace, ſo I may hereafter through thy mercy, bee receiued to *eate and drinke* at *thy Table in thy Kingdome of glory*. And for thy mercy, I doe here with the foure Beaſts, and foure and twenty Elders, caſt my ſelfe downe before thy *Throne of Grace*, acknowledging that it is thou that haſt *redeemed me with thy bloud*, and *that ſaluation commeth onely from thee*. And therefore *vnto thee I doe yeelde all praiſe and glory, and wiſdom, and thanks, and honour, and power, & might, and maieſty, O my Lord, and my God, for euermore*, Amen.

Luk. 22. 30

Apoc. 5. 9.

Apoc. 7. 10, 11, 12.

Thirdly, ſeeing Chriſt hath ſacrificed himſelfe for thee:

(and

(and all that thou canst giue, is too little) therefore thou must offer thy selfe to bee a *liuing, holy & acceptable sacrifice vnto God*; by seruing him in *righteousnesse* and *holines* all thy daies. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from another man, only by the *holinesse* and *vprightnesse* of his life.

Rom.12.1

Luk.17.5.

2. *Of the duties which we are to do after the Communion, ioyntly with the Congregation.*

THe duties to bee performed *ioyntly* with the *Church*, are three. First, *publike Thankesgiuing*, both by *Prayers*, and *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *Ioyning with the Church*, in giuing (euery man according to his abilitie) towards the *reliefe of the poore*. This

Mat.26.30 Which is probable to haue beene the 113. Psal. 1 Cor.16.1. Rom.15.25.

This was the manner of the primitiue Churches, to make *Collections* and * *Loue-Feasts* after the *Lords Supper*, for the reliefe of the poore Christians. Thirdly, when thankes and praise is ended; then with all reuerence to stand vp, and to receiue the *blessing of God*, by the mouth of his *Minister*, and to receiue it as if thou diddest heare God himselfe pronouncing it vnto thee from heauen. For by * *their blessing, God doth blesse his people.*

Thus farre of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to obserue diligently; whether thou hast truely receiued *Christ* in the Sacrament. Which thou mayest thus easily perceiue; for seeing *his flesh is meat indeede, and his blood is drinke indeede*, and that hee is so *full*

of

* *Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuũt, & quod ita colligitur, apud præpositum deponitur: atque inde ille opitulatur pupillis & viduis, & qui propter morbũ aut aliquã aliã causam egent, &c.* Apolog. 2. Iusti. Mar ἀγαθὸν. *Lucrum est pietatis nomine facere sumptum.* Tert. Ap. adu. Gent. cap. 39. Numb. 6. 23. 27. Ioh. 6. 56.

f grace, that no man euer *touched* him by *Faith*, but hee receiued *vertue* from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receiue grace and power to bee cleansed from thy sinnes and filthinesse. For if the *Hemorise* that did but touch his *garment*, had her *bloudie issue* that continued so long, *forthwith* stanched: how much more will the *bloudie issue of thy sinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and bloud of Christ*? But if thy issue still runneth, thou mayst iustly suspect thou hast neuer yet *truely touched Christ*. Mar. 5. 29.

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renewed* thy couenant, and *vowed* newnesse and amendment of life: thou must therefore haue a speciall care, that thou

thou doſt not yeeld to commit thy former ſinnes any more: knowing that the *vncleane ſpirit*, if euer hee can get into thy Soule againe, after that it is *ſwept* and *garniſhed*, hee will enter forcible poſſeſſion, with ſeauen *other Diuels worſe then himſelfe*: ſo that *the end of that man ſhall be worſe then his beginning*.

Mat. 12. 24 c.

2 Pet. 2. 22 Bee yee not therefore like the *Dog* that *returnes to his vomit*, or the *waſhed Sow*, *that wallowes in the mire againe*. And returne not to thy malice, like to the *Adder*, who laying aſide her *poyſon* while ſhee *drinkes*, takes it vp againe, when ſhee hath *done*. But when either the *Diuell* or thy *fleſh* ſhall offer to tempt and moue thee to relapſe into thy former ſinnes: anſwer them as the *Spouſe* doth in the *Canticles*, *I haue put off my coat* (of my former corruption) *how ſhall I put it on? I haue waſhed my feet, how ſhal I defile them again?*

Cant. 5. 3.

Laſtly,

Lastly, if euer thou hast
und either ioy or comfort in
ceiuing the holy Sacrament,
it appeare by the *eager de-*
e of receiuing it *often* againe.
r the *bodie of Christ as it was*
ointed with the oyle of gladnes
oue his fellowes; so doth it
eld a *sweeter sauour* then all
e Oyntments of the world:
he *fragrant smell* whereof al-
reth all Soules, who haue
ce tasted the sweetnesse there-
f, euer after to desire oft-
er to taste thereof againe.
Because of the sauor of thy good
yntments, therefore doe the
Virgins loue thee. O *taste* there-
ore, and often *see how good the*
Lord is, saith *Dauid*. This is
he *Commandement of Christ*
imselfe, *Doe this in remem-*
rance of mee, and in doing
his, thou shalt shew thy selfe
best *mindfull* and *thankefull* for
is death. *For as oft as yee shall*
ate this bread, and drinke this
cuppe,

Psa. 45 7. Heb. 1. 9. Can. 1. 3. Psal. 34. 8. *Scio Romæ hanc esse consuetudinẽ, vt fideles sẽper Christi corpus accipiãt.* Hier. Apol. ad Iou. *Quoti die communio nẽ Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandũ suadeo & hortor, si mens sine affectu peccandi sit.* Aug. (*vel potius* Genadius) li. de Eccl. Dog. c. 53.

cuppe, yee shall shew the Lord's death, vntill hee come. And l
this bee the chiefe end, where
unto both thy *receiuing* and *l*
uing tendeth: that thou maye
bee a holy *Christian*, *zealous*
Tit.2.12, 14. *good workes*, *urged from sin*, *
liue soberly, righteously & godl
in this present world; that tho
maist be *acceptable to God, pro*
table to thy brethren, & *comfor*
table vnto thine owne *soule*.

Thus farre of the manner o
glorifying God in thy life.

Now followeth the Practise o
Pietie, *in glorifying God in the*
time of sickenesse and when
thou art called to die
in the Lord.

AS soone as thou perceiuest
thy selfe to be visited with
any sickenesse, meditate with
thy selfe:

Iob.5.6. 1. That *misery* commeth not
forth

orth of the dust; neither doth affliction spring out of the earth. ickeneſſe comes not by hap chance (as the *Philiſtims* ppoſed that their *Meze* and *Emerodes* came,) but from ans *wickedneſſe*, which as *arkles breaketh out. Man ſuf-reth* (ſaith *Ieremie*) *for his nes. Fooles* (ſaith *Dauid*) *by aſon of their tranſgreſſions, and cauſe of their iniquities, are af-icted.* As therefore *Salomon* diſeth a man to carry himſelf towards an earthly Prince; *the ſpirit of him that ruleth, ſe vp againſt thee, leaue not place, for gentleneſſe pacifieth reat ſinnes*: ſo couldeſt thee deale with the *Prince* of *inces*: If the ſpirit of him ruleth heauen and earth, e vp againſt thee, let not heart deſpaire: for repen-ce pacifieth great ſins. And *ſoeuer returneth in his affli-to the Lord God of Iſrael, &*

1. Sam. 6. 5.

Lam. 3. 39.

Pſal 107 17

Eccl. 10. 4.

2. Chr. 15. 4.

seekes him, hee will be found of him.

Mat.6.6
Psal.4.4
Iam.3,40
Iosh.7.16
&c.

2. Shut to thy Chamber doore; *Examine thine own heart upon thy bed, search and trie thy wayes.* Search as diligently for thy capitall sin, as *Ioshua* did for *Achan*, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sinnes; yet when his anger is incensed, he chiefely taketh occasion to chasten, and enter with them into iudgement, for some *one* grieuous sinne, wherein they haue liued without Repentance.

3. When thou hast thus considered all thy sinnes, plead thy selfe before the Iudgement Seate of God, as a Fellon or Murtherer, standing at the Barre of an earthly Iudge, and with griefe and sorrow of heart *confesse* vnto *God* all thy knowne sinnes, especially thy capitall offences, wherewith

God

God is chiefly displeased. Lay them open, with all the circumstances of the *time*, *place*, and *manner* how they were committed, as may most serue to aggrauate the *hainousnes* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Iudge of heauen and earth, *guilty* of eternall death and damnation, for those thy hainous sinnes and transgressions. And hauing thus *accused* and *iudged* thy selfe; cast downe thy selfe before the Foot-stoole of his Throne of grace: assuring thy selfe, that whatsoeuer the *Kings* of *Israel* be; yet the *God* of *Israel* is a mercifull God: And cry vnto him from a penitent and faithfull heart, for mercy and forgiuenesse, as eagerly and earnestly, as euer thou knewest a malefactor, being to re-

Prou. 28. 30.

Psal. 99. 5. Heb. 4. 20 1. Reg. 20 31.

ceiue his sentence, crying vnto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) neuer to commit the like sinne any more. All which thou mayest doe, in these or the like words.

A Prayer when one begins to be sicke.

O Most righteous *Iudge*, yet in Iesus Christ, my gracious *Father*: I wretched sinner doe heere returne vnto thee (though driuen with *paine* and *sickenesse*) like the *Prodigall Childe* with *want* and *hunger*. I acknowledge, that this sicknesse and paine comes not by blinde *Chance*, or *Fortune*, but by thy Diuine *Prouidence*, and speciall *appointment*. It is the

Iob. 8. 5.

strokes of thy heauy hand, which my sinnes haue iustly deserued; and *the things that I*

feared.

feared, are now fallen vpon me: Yet I doe well perceiue, that *in wrath thou remembrest mercy;* when I consider how many, and how hainous are my *sinnes*, and how few and easie are thy *corrections*. Thou mightest haue stricken mee with some fearefull and sudden death, whereby I should not haue had either *time* or *space* to haue called vpon thee for *grace* and *mercy*; and so I should haue *perished* in my sinnes, and haue beene for euer *condemned* in Hell. Hab. 3. 2.

But thou, O Lord, visitest mee with such a fatherly chastisement, as thou vsest to visit thy deerest Children whom thou best louest; giuing mee (by this sickenesse) both warning and time to repent, and to sue vnto thee for grace and pardon: I take not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred:

but as an assured *pledge* and token of thy fauour and louing kindenesse, whereby thou doest with thy temporall Iudgements drawne mee to *Iudge* my *selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse and vnpenitent world. For thy holy Word assures mee, that *whom thou louest, thou thus chastenest*; and, *that thou scourgest euery Sonne that thou receiuest*: *That if I endure thy chastening; thou offerest thy selfe vnto me, as vnto a Sonne; and that all that continue in sinne, and yet escape without correction (whereof al thy Children are partakers) are Bastards and not Sonnes: and that thou chastenest mee for my profit, that I may bee a partaker of thy holinesse.* O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie? and now being

1 Cor. 11. 13.

Heb. 11. 6. & 7. c.

ing prouoked by my sinnes and vnthankefullnesse, hast such *Fatherly* and *profitable* ends, in inflicting vpon me this sicknesse and correction?

I confesse, Lord, that thou doest iustly afflict my *Bodie* with sicknesse; for my *Soule* was sicke before of long prosperitie, and surfeited with ease, peace, plentie, and fulnesse of Bread: And now, O Lord I lament and mourne for my sinnes; *I acknowledge my wickednesse and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I; *void* of all goodnesse by Nature, and *full* of euill, by sinfull Custome! Oh, what a world of sinne haue I committed against thee; whilst thy long sufferance expected my conuersion, and thy blessings wood mee to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of

Ezech. 19. 49.

thine owne nature, then the *deserts* of sinners: I beseech thee, O Father, for thy sonne *Iesus Christ* his sake, and for the merits of that *All-saving* death, which he hath voluntarily suffered for all which beleeue in him: *Haue mercy vpon me, according to the multitude of thy mercies: Turne thy face away from my sinnes, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts*: For if thou doest reiect mee, who will receiue mee? or who will succour mee, if thou doest forsake me? But *thou, O Lord, art the helper of the helpelesse, & in thee the fatherles findeth mercy*: For though my sinnes be exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy pre-

Psal. 51. 1. Verse 11.

Psal. 25. 7.

Hos. 14. 4.

precious bloud, especially those sinnes, which from a penitent heart I haue confessed vnto thee: but chiefely, O Lord, for Christ his sake forgiue * mee: And seeing that of thy loue thou diddest lay downe thy life for my ransome, when I was thine enemy: Oh, saue now the price of thine owne Bloud, when it shall cost thee but a *smile* vpon mee, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile mee once againe, O mercifull Mediatour, vnto thy Father: for though there bee nothing in mee that can please him, yet I know, that in thee, and for thy sake, hee is *well-pleased* with all whom thou accepteſt and loueſt. And if it bee thy blessed will, remoue this sickneſſe from mee, and restore mee to my former health againe; that I may liue longer, to set

* Here name that sin which most troubleth thy conscience.

Mat. 3. 17.

forth thy glory, and to bee a comfort to my friends, which depend vpon mee: and procure to my selfe a more setled assurance of that heauenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly and profanely spent. And to the end that I may the sooner and the easier bee deliuered from this paine and sicknesse; direct mee, O Lord, I beseech thee, by thy Diuine Prouidence, to such a *Physician* and *helper*, as that (by thy *blessing* vpon thy meanes) I may recouer my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this *sickenesse* vnto me, so thou wouldest likewise be pleased to send thy *Holy Spirit* into my *heart*, whereby this present sickenesse may be sanctified

Eph. 5. 29.

vnto

vnto mee; that I may vse it as thy *Schoale*, wherein I may learne to know the greatnesse of my miserie, and the riches of thy mercie; that I may be so *humbled* at the one, that I *despaire* not of the other: and that I may so renounce all confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my saluation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weake a vessell I am, full of frailtie and imperfections; and that by nature I am angry and froward vnder euery crosse and affliction: O Lord, who art the *giuer of all good gifts*, arme mee with patience to endure thy blessed will and pleasure; and of thy mercy lay no more vpon mee, then I shall be able to endure and suffer. Giue mee grace to behaue my selfe in all patience, loue, and meekenesse, vn-

Iam. 1. 17
Ioh. 3. 27

1 Cor. 10. 13.

to

to those that shall come and visit me: that I may thankefully receiue, and willingly imbrace all good counsels and consolations from them: And that they may likewise see in mee such good examples of *Patience*, and heare from mee such godly lessons of *Comfort*, as may be arguments of my Christian Faith and profession, and instructions vnto them, how to behaue themselues, when it shall please thee to visit them with the like affliction, or sickneſſe. I know, O Lord, I haue deserued to dye; and I desire not longer to liue, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will restore mee to health againe, and grant mee a longer life. But if thou hast, according to thine eternall Decree, appointed by this sickneſſe to call for mee

out

out of this transitory life; I resigne my selfe *into thy hands* and holy pleasure; *thy blessed will be done*, whether it bee by life or by death. Onely I beseech thee of thy mercy forgiue mee all my sinnes, and prepare my poore Soule, that by a *true faith*, and *vnfained repentance*, shee may bee ready against the time that thou shalt call for her out of my sicke and sinfull bodie. O heauenly Father, who art the hearer of *Prayers*; *Heare thou in Heauen this my Prayer*, and in this extremitie graunt mee these requests, not for any *worthinesse* that is in mee, but for the *merits* of thy beloued Sonne *Iesus*, my onely Sauiour and Mediatour; for whose sake thou hast promised to heare vs, and to grant *whatsoeuer wee shall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this my

Psa. 31.5.

Psal. 65.2.
1. Kin. 39.8

Ioh. 16.23

my vnperfect prayer, saying; *Our Father which art in Heauen &c.*

Hauing thus reconciled thy selfe vnto God in Christ:

1 Let thy next care be to *set thy house in order*, as *Isay* aduised King *Ezekias*; making thy last *Will* and *Testament* (if it be not already made.) If it bee made, then peruse it; confirme it; and for auoyding all doubt and contention, *publish* it before Witnesses: that (if God) call for thee out of this life) it may stand in force, and vnalterable, as thy last will and *Testament*; and so deliuer it locked or sealed vp in some Boxe, to the keeping of a faithfull *friend*, in the prefence of honest *witnesses*. Isa. 38.1.

2. But in making thy *Testament*, take a religious *Diuines* aduice, how to bestow thy *beneuolence*; and some honest

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Lawyers councell to contriue it according to *Law*.

Diſpatch this, before thy ſickneſſe doth *encreaſe*, and thy memory decay; leaſt otherwiſe thy *Teſtament* prooue a *Dotement*, and ſo bee another mans *Fancy*, rather then thy *Will*.

3. To preuent many inconueniences, let mee recommend to thy diſcretion two things:

1. If God hath bleſſed thee with any competent ſtate of Wealth, make thy *Will* in thy *health time*: It will neither put thee *further* from thy goods, nor haſten thee *ſooner* to thy death; but it will bee a greater eaſe to thy *mind*, in freeing thee from a great *trouble*, when thou ſhalt haue moſt neede of quiet. For when thy *houſe* is ſet in order, thou ſhalt be better enabled to ſet thy *Soule* in order, and to diſpoſe of thy iourney towards God.

2. If thou haſt Children, giue

giue to euery one of them a portion, according to thine abilitie, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them: yet so giue, as that thy Children may bee still beholden vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands whilest thou liuest, they may thanke *death*, and not *thee*, for the portion that thou leauest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow them vpon any charitable or pious vses, put not ouer that *good worke* to the trust of others; seeing thou seest how most of other mens *Executors* prooue almost *Executioners*: And if friends be so vnfaithfull in a mans life; how much greater cause hast thou to distrust their fidelitie after thy death?

Lamen-

Lamentable experience sheweth how many *dead-mens wils* haue of *late*, either beene quite *concealed*, vtterly *ouerthrowne*, or by cauils and quirkes of Law *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not bee *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the sight of *God*, who in the *day* of the *Resurrection*, will be a *iust Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be * construed as it might come neerest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such vnchristian deeds, light on the *Actors* that *doe* them: not on the *Kingdome* wherein they are suffered to be done. And let other *Rich men* bee warned by such *wretched examples*, not to marry

Gal.3.15. Heb.9.17. 2Cor.5.10 Eccl.12. 14. Rom.2.15 1.Cor.4.5. Act.7.31. 32.

* *Voluntas testatoris magis inspicienda est, quàm verba l. cum virili § fani.C de fide, cum ff ad leg. Fal. l. ff. ad Tre. l. vbi. §. te rogo.*

* *Matrimonium inter Aurum & Arcam, diuortium inter Deum & Animam,* Aug. *Felix quem faciunt aliena pericula cautum.* Gal.6.9. Mat.10.42 Mar.9.41. Mat.25.41 Luk.14.14 & 18.22. 1 Cor.15. 58. Apoc.14. 13.

* *marry their mindes* to their *Money*; as that they will do no *good* with their *goods*, till death deuoureth them. Considering therefore the shortnesse of thine owne life, and the *vncertaintie* of *others iust dealing* after thy death, in these *vniust dayes*: let mee aduise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy *life time*, thine *owne Administrator*; make thine *owne hands* thine *Executors* & thine *owne eyes* thy *Ouer-seers*; cause thy *Lanthorne* to giue her light *before thee*, and not *behinde thee*: giue *God* the glory, and thou shalt receiue of him, in *due time* the *reward*, which of his grace and mercy hee hath promised to thy *good workes*.

Iob 14.5.

4. Hauing thus set thy *House* and *Soule* in order (if the determined number of thy dayes bee not expired) God will either haue mercy vpon thee, and

l say, *Spare him (O killing* Iob.33.24.
aladie) that he goe not downe
o the pit; for I haue receiued
conciliation: Or els his *Fa-*
rly prouidence wil direct thee
such a *Physician*, and to such
anes; as that by his *blessing* 2Kin.20.7
on their *endeuours*, thou shalt &5.7.8.10
ouer, and bee restored to thy Ioh.9.7.
mer health againe. But in
wise, take heede that thou,
none for thee, send vnto
cerers, Wizards, Charmers,
Inchanters, for helpe: for this 2Kin.1.2.3
re to leaue the *God of Israel*,
to goe to *Baalzebub*, the
of Ekron, for helpe; as did
cked *Ahazia*; and to breake
Vow which thou hast made
h the blessed *Trinity* in
tisme. And be sure, that God
neuer giue a blessing by
se meanes which hee hath ac- Leu.20.6.
sed: but if hee permit *Satan* Deu.18.10
ure thy body, feare lest it tend &c.
the damnation of thy *soule*. Thes.2.10.
ou art tried: beware. Deut.13.3.

5. When

5. When thou haſt ſen
the *Phyſician*; take heede
thou put not thy truſt r
in the *Phyſician* then in
Lord, as *Aſa* did; of w
it is ſaid, that *he ſought not t*
2 Chr. 16. 12. *Lord, in his diſeaſe, but t*
Phyſicians: which is a kin
idolatry, that will increaſ
Lords anger, and make
Phyſicke receiued vneffect
Vſe therefore the Phyſici
Gods *Inſtrument*, and *Phy*
as Gods *meanes*. And ſeei
is not lawfull without Pr
to vſe ordinary foode, 1
4. 4. much leſſe *extraordi*
Phyſicke whoſe good
depends vpon the bleſſing
Iſai. 1. 5. 7. God:) before thou takeſt
Ier. 8. 22. Phyſicke, *pray* therefore h
tily vnto God to bleſſe it
thy vſe, in theſe or the
words.

A Prayer before taking of Physicke.

O Mercifull Father, who art the Lord of *Health*, of *Sickneſſe*, of *Life*, and *Death*; who *killeſt*, and *maliue*; who *bringeſt down to graue and raiſeſt vp againe*: come vnto thee, as to the only Physician, who canſt heale my *Soule* from *ſinne*, and my *Bodie* from *ſickeneſſe*. I deſire neither life nor death, but giue my ſelfe to thy moſt holy will: For, *though wee muſt needs dye; and being dead, our liues are as water ſpilt on the ground, which cannot be gathered vp again*: yet hath thy gracious prouidence (whileſt life laſteth) *appoynted meanes* which thou wilt haue thy children to vſe, and (by the faithfull vſe thereof) to expect *thy bleſſing* vpon thine owne *meanes*,

1 Sam. 2. 6.

2. Sam. 14. 14.

meanes, to the *curing* of th
ſickneſſe, and *reſtitution*
their health. And now,
Lord, in this my neceſſity
haue, according to thine
dinance, ſent for thy ſer
(thy *Phyſician*) who hath p
pared for mee this *Phyſic*
which I receiue as *meanes*
from thy fatherly *hand*: I
ſeech thee therefore, that a
Iſa.38.21 thy *bleſſing* on a *lumpe of*
figs, thou didſt heale *Eze*
ſore, that he recouered; an
ſeuen times waſhing in the r
of *Iordan*, did cleanſe *N*
man the Syrian of his
proſie; and diddeſt reſ
the man that was *blinde* f
his birth, by *anoynting* his
with Clay and Spittle,
Ioh.9.6.7. ſending him to waſh in
poole of Siloam; and by
Mar.8.15. ching the hand of *Peters*
Mother, diddeſt cure h
her Feauer; and didſt re
the Woman that *touched*
he

mme of thy Garment, from
r bloudie issue: So it would
ease thee of thine infinite
oodnesse and mercie, to *sanc-*
ifie this *Physicke* to my vse,
d to giue such a blessing vnto
that it may (if it be thy will
d pleasure) *remoue* this my
knesse and *paine*, and restore
ee to *health* and *strength* a-
ine. but if the *number* of
ose dayes which thou hast
ppointed for mee, to liue in
is Vale of misery, be at an
d; and that thou hast sent
is sickenesse, as thy Messen-
, to call me out of this mor-
l life: then (*Lord*) *let thy bles-*
will be done: for I submit
will to thy most holy plea-
e. Onely I beseech thee en-
se my *Faith*, and *Patience*,
let thy Grace and mer-
bee neuer wanting vnto
e; but in the middest of
extremities, assist mee
h thy *Holy Spirit* that I
may

Mat. 8. 20. &c.

Iob. 14.

may willingly and cheerefull
resigne vp my *Soule* (the pri
of thine owne *blood*) into th
most *gracious hands* and *custo
die*. Grant this, O Father, fo
Iesus Christ his [illegible]e, to who
with thee, and the Ho
Ghost, bee all honour a
glory, both now and euermor
Amen.

Meditations for the sicke.

WHileſt thy ſickenes
remaineth, vſe ofte
(for thy comfort) theſe ſe
Meditations, taken from th
ends wherefore God ſendeth a
flictions to his Children: Tho
are ten.

1. That by afflictions, Go
may not onely * correct o
ſinnes paſt, but alſo worke
vs a deeper *loathing* of o
naturall *corruption*, and ſo pr
uent vs from falling into ma
oth

* *Deus ſuos percutit vt emendet.* Hier. *Com. in Eſa. lib. 6 Deus calamitates infligit, non extinguere, ſed caſtigare nos cupiēs,* Baſil. *Ser. 3. in diuites*

other sins, which otherwise we would commit: like a good *Father*, who suffers his tender *Babe* to *scorch* his finger in a *Candle*, that [illegible] may the rather learne to be [illegible]re of falling into a *greater fire*. So that the *Child of God* may say with *Dauid*, *It is good for me that I haue beene afflicted that I may learne thy statutes*: for, *before I was afflicted, I went astray, but now I keepe thy Word*. And indeede (saith S. *Paul*) *We are chastened of the Lord, because we should not bee condemned with the world*. With *one* Crosse God maketh two Cures: the *chastisement* of sins past, the *preuention* of sinne to come. For though the eternall *punishment* of sinne, (as it proceedeth from Iustice) is fully pardoned in the *Sacrifice* of Christ: yet wee are not (without serious iudging of our selues) exempted from the temporall *chastisement* of

Psal. 119. 71.

Psal. 119. 67.

1 Cor. 11. 32.

sinne; for this proceedeth *onely* from the loue of God, for our good. And this is the reason, that when *Nathan* told *Dauid*, from the Lord, *that his sinnes were forgiuen*; yet that the *Sword* (*of chastisement*) *should not depart from his House*, and *that his Childe should surely die*. For GOD, like a skilfull Physician, seeing the *Soule* to bee poysoned with the setling of sinne; and knowing that the raigning of the flesh will prooue the ruine of the Spirit, ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the *Saule* more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne, which causeth God to chaste so *seuerely* his Children, whom otherwise hee loueth so *dearely*.

1 Sam. 12. 10.

Vers. 13.

2. God sendeth affliction

to seale vnto vs our *Adoption*: *For euery childe whom God loueth, hee correcteth, And he is a Bastard that is not corrected.* Yea, it is a sure note, that where GOD seeth sinne, and smites not, there hee detests and loues not. Therefore it is said, that hee u suffered the wicked Sonnes of *Ely* to *continue in their sins without correction, because the Lord would slay them.* On the x other side, there is no surer token of Gods fatherly loue and care, then to be corrected with some crosse, as oft as wee commit any sinfull *crime.* Affliction therefore is a seale of *Adoption*, no signe of *Reprobation.* For the purest *Corne* is cleanest fanned, the finest *Gold* is oftest tryed; the sweetest *Grape* is hardest pressed, and the truest Christian heauiest crossed.

Heb. 12, 6, 7, 8.

u *Ad mala seruantur non moritura mali.* 1 Sam. 2. 25.

x *Namque fauor nimius non est fauor, ira sed ingens: At fauor in magno sæpe dolore latet* Basil. *Anth. sacr.*

3. God sendeth affliction, to weane our hearts from

too much louing this *world* and worldly vanities: and to cause vs the more earnestly to desire and long for * *eternall life*, For as the Children of *Israel* (had they not beene ill intreated in *Ægypt*) would neuer haue beene so willing to goe towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods children would not so hartily long, and willingly desire for the Kingdome of Heauen. For wee see many *Epicures*, that would bee content to forgo Heauen, on condition that they might still enioy their earthly pleasures, and (hauing neuer tasted the ioyes of a better) how loth are they to depart this life? whereas the * Apostle (that saw Heauen glory) tells vs, that there is no more comparison betwixt the ioyes of *Eternall life*, and the pleasures of this *world*, that that

* *Crebris tribulationibus Ecclesiã suã Dominus exercet: nesi cuncta tẽporalia forte prospere currant, incolatu præsentis exilii delectata, minus cœlestẽ patriã suspiret* Bed in Cãt *Mundanus affectus præsentia amat, tẽporalia cumulat, spiritualia negligit, et cum totus se spargit in imis, nil potest amare de summis.* Iustin. Patriarch. *de disc. Monast car.* 4

*2 Cor. 12

there is betwixt the *filthiest dung*, and the *pleasantest meat*: or betwixt the stinkingst *dung-hill*, and the fairest *bed-Chamber*. As therefore a louing Nurse puts *wormewood* or *mustard* on the brest, to make the Childe the rather to forsake the dug: so God mixeth sometimes affliction with the pleasures and prosperitie of this life, lest (like the Children of this generation) they should forget God, and fall into too much loue of this present euill world, and so by *Riches* grow proud; by *Fame* insolent; by *liberty* wanton, and *spurne with their heele against the Lord, when they waxe fatte*. For if Gods Children loue the world so well, when (like a *curst Stepmother*) she mis-vseth and strikes vs, how should wee loue this *Harlot*, if shee smiled vpon vs, and stroaked vs, as shee doth her owne *worldly Brats*? Thus

Phil. 3. 8.

Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam tentationibus reprimuntur. Enchir. in lib. Reg.

Deu. 32. 15

doth God (like a wise and loving Father) *embitter* with *crosses*, the pleasures of this life to his children, that (finding in this *earthly* state no *true* & *permanent ioyes*,) they might sigh and long for *eternall life*, where *firme* and euerlasting ioyes are onely to be found.

4. By affliction and sickenesse God exerciseth his *Children*, and the graces which hee bestoweth vpon them. Hee refineth and tryeth their *faith*, as the *Gold-smith* doth his *Gold* in the g Furnace, to make it shine more glistering and bright: hee stirreth vs vp to *pray* more diligently and zealously, and proueth what *patience* wee haue learned all this while in his h *Schoole*. The like experience hee maketh of our *Hope*, *Loue*, and all the rest of our *Christian* vertues: which without this triall, would rust like yron vnexercised; or *corrupt* like standing

1 Pet. 1. 7. g *Vt igne purgati & ab admixtione vitiorũ carnalium defecati, splendeant examinatæ innocentiæ claritate.* Hil. in Ps. 56.

h *Schola crucis schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur, delicata iactatio est, cum periculum non est: conflictatio in aduersis, probatio est veritatis,* Cyp. Ser. 4 de Immor. Ser. 48. 11.

ding waters, that either haue no current, or else are not *powred from vessell to vessell; whose taste remaineth, and whose scent is not changed.* And rather than a man should *keepe* still *the scent* of his corrupt nature to *damnation*, who would not wish to bee changed from state to state by crosses and sickenesse, to *Saluation?* For as the *Camomile* which is *trodden*, groweth best, and smelleth most fragrant; and as the fish is *sweetest* that liues in the *saltest* waters: so those *soules* are most *precious* vnto *Christ*, who are most exercised and afflicted with his *Crosse*.

5. GOD sendeth afflictions, to demonstrate vnto the world, the *trueneſſe* of his childrens loue and seruice. Euery *hypocrite* will serue God whilest hee prospereth and blesseth him, as the *Diuell* falsely accused *Iob* to haue done: but who Iob 1,9,10

(ſaue his louing Childe) will loue and ſerue him in *aduerſity*, when God ſeemeth to be *angry* and *diſpleaſed* with him? yea, and cleaue vnto him moſt inſeparably, when hee ſeemeth (with the *greateſt frowne*, and *diſgrace*) to reiect a man, and to caſt him out of his fauour? yea, when hee ſeemeth to *wound* and *kill* as an enemie: yea, then to ſay with *Iob*, *Though thou Lord kill mee, yet will I put my truſt in thee.* The louing and ſeruing of GOD, and truſting in his mercie in the time of our correction and miſery, is the *trueſt note* of an vnfained *childe and ſeruant of the Lord.*

Iob 13. 15.

6. Sanctified affliction is a ſingular helpe to further our *true conuerſion*, and to driue vs home by *repentance* to our heauenly Father. *In their affliction* (ſaith the Lord) *they will ſeeke me diligently.* *Egypts* burdens made

Hoſ. 5. 15.

made *Israel cry* vnto GOD. *Dauids* troubles made him pray. *Hezechias* sickneſſe made him to weepe, and miſerie droue the *Prodigall Childe* to returne and ſue for his Fathers grace and mercie. Yea, wee reade of many in the Goſpell, that by *ſickneſſes* and *afflictions*, were driuen to come vnto Chriſt, who (if they had *health* and *proſperity* as others) would haue (like others) neglected or contemned their Sauiour, and neuer haue ſought vnto him for his ſauing health and grace. For as the *Arke of Noah*, the higher it was toſſed with the *Floud*, the neerer it mounted towards *Heauen*, ſo the *ſanctified Soule*, the more it is exerciſed with *affliction*, the neerer it is lifted towards God. Oh bleſſed is that *Croſſe*, that draweth a ſinner to h come (vpon the knees of his heart) vnto Chriſt, to confeſſe his

Exod. 3.7. Pſal. 86.7. Iſa. 38.23. Luke 15. 16, &c.

h *Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris.* Alb. in Pſal. 41. pœnitent.

owne misery, and to implore his endlesse mercy! Oh *blessed*, ays *blessed* bee that *Christ* that neuer refuseth the sinner that commeth vnto him, though weather-driuen by *affliction* and *miserie!*

7. Affliction worketh in vs *piety* and *compassion* towards our *fellow-brethren*, that bee in distresse and misery: whereby wee learne to haue *fellow-feeling* of their calamities: and to *condole* their estate *as if wee suffered with them.* And for this cause Christ himselfe would suffer, and bee *tempted in all things like vnto vs* (sinne onely excepted) *that hee might bee a mercifull High Priest, touched with the feeling of our infirmities.* For none can so heartily bemoane the misery of another, as hee who first suffered himselfe the same affliction. Hereupon a sinner in misery may boldly say vnto Christ;

Heb. 13. 3.

Heb. 4. 13. & 2. 18. & 5. 8 9.

Non ignare mali miseris succurrito Christe.
Our frailtie sith (O Christ) thou didst perceiue:
Condole our state, who still in frailtie cleaue.

8. God vseth our sickenesses and afflictions, as meanes and examples both to (a) manifest vnto others the *faith* and *vertues* which hee hath bestowed vpon vs, as also to strengthen those who haue not receiued so great a *measure* of *faith*, as wee For there can be no greater *encouragement* to a weake Christian, than to behold a *true* Professour (in the extreamest sicknesse of his *Body*) supported with greater patience and consolation in his *Soule*. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh & blood can vnder-*

a *Sinit Deus iustum incidere in calamitates, vt virtutem quæ in illo latebat, alijs apertam manifestãq; faciat,* Dam. lib 2 de Orth. ca. 29.

vnderstand, or mortal eies behold in this vale of misery. And were it not, that wee did see many of those whom wee know to be the vndoubted children of *God*, to haue endured such afflictions and calamities before vs; the greatnesse of the miseries and crosses which oftentimes we endure, would make vs doubt whether wee be the children of God or no. And to this purpose Saint *Iames* saith, *God made Iob and the Prophets an example of suffering aduersity, and of long patience.*

Rom.8. 18
1 Pet.4. 14
Heb.2. 10.
Heb.2.7.
Mat.27.34.
Luk.24.42
Fauos post mella gustauit Tertul. lib. de Coron. milit. cap.24.

9. By afflictions God maketh vs conformable to the *Image* of *Christ* his Sonne, who being the *Captaine of our Saluation*, was *made perfect through sufferings*. And therefore hee first bare the Crosse in *shame* before hee was *crowned* with *glory*, and did first taste *gall*, before he did eate the *hony combe*: and was first *derided*, *King of*

the

the *Iewes*, by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his *Fathers courts*. And the more liuely our *Heauenly Father* shall perceiue the *Image* of his *naturall Sonne* to appeare in vs, the better hee will loue vs, and when we haue for a time, borne his *likenesse* in his *sufferings*, and *fought*, *and ouercome*, we shall be crowned by *Christ*, and with *Christ* sit on his Throne, and of *Christ* receiue the precious *white stone*, and *Morning starre*, that shall make vs shine like *Christ* for euer in his glory.

Psal. 24. 7. 2 Tim. 4. 7. 8. Apoc. 3. 21 Apoc. 2. 17 18. Phil. 3. 21.

10. Lastly, that the godly may be humbled in respect of their owne state and miserie: and God glorified by deliuering them out of their troubles and afflictions, when wee call vpon him for his helpe and succour. For though that there bee no man so pure, but if the Lord

Ideo tentãtur Sancti, vt ipsi se agnoscant. Primas. *Esse se magnarum virium homo crederet, si nullũ vnquam earundem virium defectum sentiret.* Greg. lib. 2 Moral. Iob

Psal. 130.3

Lord will *straightly marke iniquities*, he shall finde in him iust cause to punish him for his sinne: yet the Lord in mercie doth [a] not *alwayes* in the affliction of his Children respect *their sinnes*: but sometime layeth afflictions and crosses vpon them for his glories sake. Thus our Sauiour Christ told his Disciples, that *the man was not borne blinde for his owne or his Parents sinne*: but, *that the worke of God should bee shewed on him*. So he told them likewise, that *Lazarus sickenesse was not vnto the death*, but *for the glory of* GOD. O the vnspeakeable goodnes of *God*, which turneth those afflictions, which are the *shame and punishment* due to our sinnes, to bee the subiect of his *honour* and *glory*!

a *In his quæ patimur, nullũ contra Dñ murmur cordi nostro subrepat: quid ad quid hoc creator noster operetur, ignotum est.* Greg Ep. 31. Ioh. 9.3.

Ioh. 11.4.

These are the blessed and profitable *ends*, wherefore GOD sendeth sickenesse and affliction vpon his children: whereby it may

Malũ pati, malum non est: malum facere, malum est. Chry. de prod. Iud.

may plainely appeare, that *afflictions* are not signes eyther of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherly* loue vnto his children whom hee loueth: and therefore *chasteneth* them in this life; where, vpon *repentance*, therfore remaines hope of *pardon*; rather than to referre the punishment to that *Life* where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the a *Primitiue Church*. were wont to giue God great thankes, for afflicting them in this life. So the Apostles reioyced, that *they were counted worthy to suffer for Christs name*, Acts 5.41. And the *Christian Hebrewes suffered with ioy the spoyling of their goods, knowing that they had in Heauen a better, and an enduring substance*, Herewes 10.34. And in respect of those holy ends, the Apostle saith, That

a *Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri quòd corruptelã nostrãnon patitur lõgius procedere, sed plagis ac verberibus emendat.* Lact. li. 5. cap. 23.

Heb.12.11 *That though no affliction for the present seemeth ioyous, but grieuous*; yet, *afterwards it bringeth the quiet fruit of righteousnes to them who are thereby exercised.* Pray therefore heartily, that as GOD hath sent vnto thee this sickenesse: so it would please him to come himselfe vnto thee, with thy sickenesse: by teaching thee to make those *sanctified vses* of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recouered from sickneſſe.

IF GOD hath of his mercie *heard* thy *Prayers*, and *restored* thee to thy *health* againe; consider with thy selfe:

1. That thou hast now receiued from God, as it were, *another life*: Spend it therefore to the honour of God, in *newnesse*

neſſe of life. Let thy ſin dye with thy *ſickneſſe:* but liue thou by grace to *holineſſe.*

2. Bee not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelfe, that thou haſt eſcaped *Death:* but thinke rather, that GOD (ſeeing how vnprepared thou waſt) hath of his mercy heard thy prayer, ſpared thee, and giuen thee ſome *little* longer time of *reſpit:* that thou mayſt both amend thy life, and put thy ſelfe in a better readineſſe againſt the time that hee ſhall call for thee, without further delay, out of this world. For although thou haſt eſcaped this, it may be thou ſhalt not eſcape the *next* ſickneſſe.

3. Conſider how fearefull a reckoning thou hadſt made before the *Iudgement-Seate* of *Chriſt* by this time, if thou hadſt dyed of *this Sickneſſe.* Spend therefore the time that remaines,

maines, so, as that thou mayest be able to make a more *chearefull account* of thy life, when it must be expired *indeed*.

Put not farre off the day of Death: thou knowest not for all this, how neere it is at hand: and (being so fairely warned) bee *wiser*. For if thou be taken vnprouided, the next time thy excuse will be lesse, and thy iudgement greater.

5. Remember that thou hast vowed *amendment* and *newnesse* of life. Thou hast *vowed a vow vnto God, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou hast vowed.* The vncleane spirit is cast out; Oh let him not re-enter with *seauen worse than himselfe*. Thou hast *sighed* out the groanes of *contrition*, thou hast *wept* the teares of *repentance*, thou hast washed in the poole of *Bethesda*, streaming with fiue bloudy wounds, not of

Eccl. 5. 3.

Mat. 12. 43 &c.

troubling *Angell*, but *of the Angell of Gods presence, troubled* with the wrath due to thy sinnes, who descended into Hell, to restore thee to liuing health, and Heauen. *Returne not now; with the Dogge, to thine owne vomit:* nor like the *washed Sow, to wallow againe in the mire* of thy former sinnes, and vncleanneſſe: leſt *being intangled and ouercome againe with the filthineſſe of ſinne*, (which now thou haſt eſcaped) thy *latter end proue worſe than thy firſt beginning. Twice* therefore doth our Sauiour Christ giue the ſame cautionary warning to healed *ſinners.* Firſt, to the man cured of his 38. yeeres diſeaſe. *Beholde thou art made whole; ſinne no more leſt a worſe thing fall vpon thee.* Secondly, to the Woman taken in Adulterie; *Neither doe I condemne thee: Goe thy way, and ſinne no more*

Ioh. 4. 2. 4. Iſa. 63. 9. Luk. 14. 33.

2 Pet. 2. 20 22.

Iohn 5. 14.

Iohn 8. 11.

more. Teaching vs, how dan-
gerous a thing it is to *relapse*
and *fall againe* into the forme-
exceſſe of riot. Take heed
1 Pet. 4.4. therefore vnto thy wayes; and
pray for grace, *that thou mayest*
apply thy heart vnto wiſedome
Pſal. 90.12 during that *ſmall number* of
dayes which yet remaine be-
hind. And for thy preſent mer-
cie and health receiued, imitate
the *thankefull Leper*, and return
vnto God this, or the like
thankeſgiuing.

A Thankeſgiuing to be ſaid of one that is recouered from ſickneſſe.

O Gracious & merciſull Fa-
ther, who art the LORD
of health and ſickneſſe, of life
1 Sam. 2.6. and of death; *who killeſt, and*
makeſt aliue: who bringeſt
downe to the grane, and
thou

nd raiſeſt vp againe, who art
he onely preſeruer of all thoſe
hat truſt in thee: I, thy poore
nd vnworthy ſeruant, hauing
ow (by experience of my
ainefull ſickneſſe) felt the
rieuouſneſſe of miſery due vnto
inne, and the greatneſſe of thy
ercie in forgiuing ſinners:
nd perceiuing with what a
atherly compaſſion thou haſt
eard my prayers, and reſtored
ee to my health and ſtrength
gaine, doe here (vpon the
ended knees of my heart) re-
urne (with the *thankefull Le-
er*) to acknowledge thee a-
one to bee the GOD of my
ealth and ſaluation, and to
iue thee the prayſe and glory,
or my ſtrength and deliue-
ance out of that grieuous diſ-
aſe and maladie, and for thus
urning my *Mourning* into
irth, my *Sickeneſſe* into health,
nd my *Death* into life. My
innes deſerued puniſhment,
and

and thou hast corrected me
but *hast not giuen mee ouer vn*
Isa. 38. 9. &c. *death. I looked (from the d*
to the night) when thou wouldst
make an end of me: I did chatt
like a Crane, or a Swallow:
mourned (as a Doue) when th
bitternesse of sickenesse oppresse
mee: I lifted vp mine eyes vn
thee, O Lord, and thou diddest
comfort mee: for thou didst c
all my sinnes behind thy backe, a
diddest deliuer my soule from th
pit of corruption: and when
found no helpe in my selfe, nor
any other creature (saying, I a
depriued of the residue of m
yeeres, I shall see man no more,
mong the inhabitants of th
world) then diddest thou resto
mee to health againe, and gau
life vnto mee: I found thee,
Lord, ready to saue me.

And now, Lord I confes
that I can neuer yeelde vn
thee such a *measure* of thank
as thou hast (for this benef
deserue

ſerued at my hands. And ſeeing that I can neuer bee able to repay thy goodneſſe with acceptable *workes*,) Oh, that I could with *Mary Magdalen* teſtifie the loue and thankefulneſſe of my heart, with *abounding teares!* Oh, what ſhall I bee able to render vnto thee, O Lord, *for all theſe benefits which thou haſt beſtowed vpon my ſoule* Surely, as in my *ſickeneſſe*, when I had nothing elſe to giue vnto thee; I offered Chriſt and his merits vnto thee as a ranſome for my ſinnes: ſo being now reſtored by thy *grace* vnto my health and ſtrength, and hauing no better thing to giue: Behold, O Lord, I doe heere offer vp my ſelfe vnto thee, beſeeching thee ſo to aſſiſt mee with thy holy Spirit, that the remainder of my life, may be wholly ſpent in ſetting forth thy prayſe and glorie. Rom. 12, 1.

O

1610a

O Lord, forgiue mee
former follies and vnthank
fulneſſe; that I was not m
carefull to loue thee accordi
to thy *goodneſſe*, nor to ſer
thee according to thy *will*; n
to obey thee according to t
Commandement; nor to than
thee according to thy *benefi*
And ſeeing thou knoweſt th
of my ſelfe I am not ſufficient
much as to thinke a good thoug
(much leſſe to doe that whi
is good and acceptable in t
ſight;) aſſiſt me with thy gra
and holy Spirit, that I may (
my *proſperitie*) as deuou
ſpend my health in thy ſeruic
as I was earneſt in my *ſickn*
to begge it at thy hands. A
ſuffer mee neuer to forget, (
ther this thy *mercie*, in reſt
ring mee to my *health*, or th
Vowes and *Promiſes*, which
haue made vnto thee *in* n
ſickneſſe. With my *new* heal
renew in mee, O Lord, a rig
Spir

pirit: which may free mee
om the ſlauery of *ſinne*, and
ſtabliſh my heart in the ſer-
ice of *grace*. Worke in mee a
reater deteſtation of all ſinnes
which were the cauſes of thy
ger and my *ſickeneſſe*: and
creaſe my faith in Ieſus
hriſt, who is the Author of
y *health* and *ſaluation*. *Let thy* Tit. 2. 12.
od Spirit leade mee in the way
at I ſhould walke, and teach me
deny all vngodlineſſe, and
rldly luſts, and to line ſoberly,
hteouſly & godly in this world
t others by my example
y thinke better of thy truth,
d ſith this time (which
haue yet to liue) is but a
le reſpite, and ſmall rem-
nt of dayes, which cannot
g continue; *Teach mee, O* Pſal. 90. 12
God; ſo to number my dayes,
e *I may apply my heart to*
t *ſpirituall wiſdome, which*
reſteth to ſaluation. And to
is end, make mee more zea-

lous then I haue beene in *Religion*, more deuout in *Prayer* more feruent in *spirit*; mor carefull to heare, and profitb the preaching of thy *Gospel* more helpefull to my poor *brethren*; more watchfull ouc my *wayes*; more faithfull in m *calling*; and euery way more a bundant in all good works. Le mee (in the ioyfull time of *pr sperities*) feare the euill day o *affliction*; in the time of *health* thinke of *sickneſſe*; in the tim of *sickeneſſe*, make my ſelfe re dy for *death*; and when *dea* approacheth, prepare my ſel for *Iudgement*. Let my *who life* bee an *expreſſing* thankefu neſſe vnto thee for thy Gra and mercy. And therefore, Lord; I doe here from the v ry bottom of my heart, tog ther with the *thouſand thouſa of Angels, the foure Beaſts, a twenty foure Elders, and all t creatures in Heauen and on t*

Apoc. 5. 12. &c.

ear

arth, *acknowledge to bee due* nto *thee, O Father, which sitteſt* pon *the throne, and the Lamb* y *Sonne*, who ſitteth at thy ight hand, and to the *Holy Spi-* t, which procedeth from oth, the holy *Trinitie* of per- ns in *vnitie* of ſubſtance; *all* raiſe, *honour, glory, and power*, om this time forth and for e- rmore, *Amen*.

Meditations for one that is like to die.

F thy ſickeneſſe bee like to in- creaſe vnto death; then me- ite on *three* things: Firſt, w *graciouſly* GOD dealeth ih thee. Secondly, from at *euils* death will free thee. irdly, what *good* death will g vnto thee.

Firſt concerning *Gods* fauou- le dealing with thee.

1. Meditate, that God vſeth s *chaſtiſement* of thy *bodie*,

but as a medicine to cure th
ſoule, by drawing thee (who
ſicke in ſinne) to come by repe
Mat.9.12. tance vnto *Chriſt* (thy Phyſi
an) to haue thy *ſoule healed*.

2. That the ſoreſt ſickene
or painefulleſt diſeaſe whi
thou canſt endure, is *nothi*
Luk.21.44 if it bee compared to *thoſe d*
Pſal.88.7. *lours* and *paines*, which *Ie*
Iſa.24. *Chriſt* thy Sauiour hath ſuf
Pſal.18.5. red for thee; when in *a blo*
Heb.5.7. *ſweate* hee endured the wrath
Gal.3.14. God, the *paines* of Hell, a
Lam.1.15. a *curſed death*, which was d
Dum legimus vel audimus, quos et quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere. Theod. ad 5c. in Ro.
to thy ſins. Iuſtly therefore m
hee vſe thoſe words of *Ierem*
Behold, & ſee if there be any ſo
row, like vnto my ſorrow, whi
is done vnto mee, wherewith t
Lord hath afflicted mee, in t
day of his fierce wrath. Hath t
Son of *God* indured ſo much f
thy *Redemption*, and wilt n
thou a *ſinfull* man indure a lit
ſickeneſſe for his pleaſure; eſp
cially when it is for thy *goo*

3. Th

3. That when thy ſickeneſſe nd diſeaſe is at the *extreameſt*, et it is *leſſe* and *eaſier* then thy nnes haue deſerued. Let thine *wne* conſcience iudge whether hou haſt not deſerued worſe hen all that thou doeſt ſuffer.

Murmure not therefore, ut conſidering thy manifold nd *grieuous* ſinnes, thanke God hat thou art not plagued lth farre more grieuous *puſhment*. Thinke how *willing*- the damned in Hell would dure thy *extreameſt* paines a ouſand yeeres, on condition at they had but the hope to ee ſaued, and (after ſo many eres) to bee eaſed of their e- mall torments. And ſeeing at it is his mercy, that thou t not rather *conſumed* then *rected*, how canſt thou but eare patiently his temporall rrection, ſeeing the end is to ue thee from eternall con- mnation?

Lam. 3. 22.

1 Cor. 11. 32.

4. That nothing commeth to passe in this case vnto thee but such as ordinarily befel to others thy brethren: who (being the *beloued* and *vndoubted seruants* of God when they liued on earth) are now most *blessed* and *glorious* Saints with Christ in Heauen; as *Iob*, *Dauid*, *Lazarus*, &c. They groaned for a time, as thou doest vnder the like *burthen*: but they are now deliuered from all their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure) thou shalt also bee deliuered from thy sickenesse and paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *receiued* to heauenly *rest*, with *Lazarus*.

Heb. 11. 35 &c.
1 Pet. 5. 9.

5. Lastly, that God hath not giuen thee ouer into the *hand* of thine *enemy*, to bee punished

and

and disgraced; but (being thy louing *Father*) hee correcteth thee with his owne mercifull hand. When *Dauid* had his wish, to chuse his owne *chastisement*, he chose rather to bee corrected by the hand of God, then by any other meanes; *Let vs fall into the hands of the Lord for his mercies are great, and let me not fal into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no *affliction seemeth ioyous, for the present*) wee know nothing commeth but what is *good:* The consideration heereof made *Dauid* to endure *Shemeis* cursed rayling, with a great patience; and to correct himselfe another time for his impatiencie; *I should not haue opened my mouth, because thou didst it:* and *Iob* to reproue the *vnadvised* speech of his wife: *Thou*

2 Sam. 24 14

Heb. 12. 11

2 Sam. 16 9. 10.

Psal. 39. 9.

Iob.2.10. *speakest like a foolish woman, What? shall we receiue good at the hand of God, and not receiue euill?* And though *the cuppe of Gods wrath* due to our sinnes, was such a horrour to our Sauiours *humane* Nature, that he earnestly prayed that it might passe from him: yet (when hee considered that it was reached vntohim by the hand and will of his Father) hee willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy sickneſſe, then to see that it commeth from the *hand* of thy heauenly *Father*; who would neuer send it, but that he seeth it to bee vnto thee both *needfull and profitable.*

Mat.16.39.

Verse.42.

The second sort of Meditations are, to consider from what euils death will free thee.

IT freeth thee from a *corruptible body*, which was conceiued in the *witnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *bloud* of filthinesse: a liuing *prison* of thy soule, a liuely *instrument* of sin, a very *sacke* of stinking dung; the *excrements* of whose nosthrils, eares, pores, and other passages (duely considered) will seeme more loathsome then the vncleaneſt sincke or vault. Insomuch that whereas *trees* and *plants* bring forth leaues, flowers, fruits, and sweete smells, *mans* body brings forth, naturally, nothing but *lice*, *wormes*, *rottennesse*, and *filthy stinche*. His *affections* are altogether *corrupted*; and the *imaginations of his heart are onely euill continually*. Psal 14.1 Gen.6.5.

tinually. Hence it is, that the *vngodly* is not satisfied with *prophanesse*, nor the *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *precisenesse*, nor the *malicious* with *reuenge*, nor the *lecherous* with *vncleanesse*, nor the *couetous* with *gaine*, nor the *drunkard* with *drinking*. New *passions* and *fashions* doe daily grow, new *feares* and *afflictions* doe still arise: heere *wrath* lyes in wayte, there *vaine-glory* vexeth; here *pride* lifts vp, there *disgrace* casts downe; and euery one *waiteth* who shall arise in the ruine of another. Now a man is priuily *stung* with *backebiters*, like fiery *Serpents*, anon hee is in danger, to bee *openly deuoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere hee liueth, shall euer bee vexed (like *Lot*) with *Sodomes* vncleanesse.

2. Death brings vnto the godly

godly an end of *sinning*, and of all the miseries which are due vnto sinne: so that after death *there shall bee no more sorrow, nor crying: neither shall there be any more paine, for God shall wipe away all teares from our eyes.* Yea by death wee are separated from the company of wicked men, and God *taketh away mercifull & righteous men from the euill to come.* So hee dealt with *Iosiah*; *I will gather thee to thy Fathers, and thou shalt be put in thy graue in peace; and thine eyes shall not see all the euill which I will bring vpon this place.* And God *hides them for a while in the graue, vntil the indignation passe ouer.* So that as *Paradise* is the *Heauen* of the *soules ioy*: so the *graue* may bee tearmed the *Heauen* of the *bodies rest.*

Rom. 6. 7.

Apoc. 21. 4.

Isa. 57. 1.

2 Kin. 22. 20.

Isa. 26. 20

3. Whereas this wicked bodie liues in a world of *wickednesse*, so that the *poore* soule cannot

Ioh. 5. 1.

cannot looke out at the *Eye*, and not bee *infected*; nor heare by the *Eare*, and not bee *distracted*; nor smell at the *Nosthrils*, and not bee *tainted*; nor taste with the *Tongue*, and not bee *allured*, nor touch by the *Hand*, and not bee defiled; and euery sense vpon euery temptation is ready to *betray* the soule: by death the soule shall bee deliuered from this *thraldome*, and this *corruptible body shall put on incorruption, and this mortall immortality*, 1 *Cor.* 15. 53. Oh *blessed*, thrice blessed bee that death in the Lord, which deliuers vs out of so euill a world, and freeeth vs from such a *body* of bondage and corruption!

The third sort of Meditations, to consider what good death will bring vnto thee.

1. DEATH bringeth the godly mans *Soule* to enioy

enioy an *immediate Communion* with the blessed *Trinity*; in euerlasting blisse and glory.

2. It translates the *soule* from the *miseries* of this world, the *contagion* of sinne, and *society* of sinners, to the *Citie of the liuing God, the celestiall Hierusalem, and the company of innumerable Angels, and to the Assembly and Congregation of the first borne, which are written in Heauen, and to God the Iudge of all, and to the soules of iust men made perfect, and to Iesus the Mediator of the new Couenant.* Heb. 12. 22. 23, 24.

3. Death putteth the Soule into the actuall and full *possession* of all the *Inheritance* and happinesse, which Christ hath either *promised* vnto thee in his *Word*, or purchased for thee by his *bloud*.

This is the good and happinesse, whereunto a blessed death will bring thee. And what truely *religious Christian* that

that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy *brasse* for *gold*, thy *vanitie* for *felicitie*, thy *vilenesse* for *honour*, thy *bondage* for *freedome*, thy *lease* for an *inheritance*, and thy *mortall* state for an *immortall* life? Hee that doth not daily desire this blessednesse *aboue all things*, of *all others* he is lesse *worthie* to enioy it.

If * *Cato Vticensis*, and *Cleombrotus*, two Heathen men, (reading) *Platoes* booke of the immortalitie of the Soule) did voluntarily; the one *breake his necke*, the other *runne* vpon his *sword*, that they might the sooner (as they thought) haue enioyed *those ioyes*: what a shame is it for *Christians* (knowing those things in a more excellent measure and manner, out of

*Plut. in vit. Caton Cic. Tusc. quæst. li. 1. *Vel de præcipiti venias in Tartara saxo, Vt quis Socraticum de nece legit opus.* Ouid in I bin.

Mat. 25. 21

of *Gods owne Booke*) not to bee willing to enter into those heauenly ioyes? Especially when their *Master* cals for them thither. If therefore there bee in thee any loue of *God*, or desire of thine owne happinesse, or saluation: when the time of thy departing draweth neere; that time, I say, and manner of death, which GOD in his vnchangeable counsell hath appointed and determined before thou wast borne: yeeld and surrender vp (*willingly* and *cherefully*) thy Soule into the mercifull hand of Iesus Christ thy Sauiour. And to this end, when the time is come, as the *Angell* in the sight of *Manoah*, and his wife, ascended from the *Altar vp to Heauen in the flame of the Sacrifice*: So endeuour thou that thy soule, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend vp to heauen, in the sweet perfume

Mat. 25 21

Luk. 13. 19. 20.

fume of this, or the like ſpiri-
tuall ſacrifice of Prayer.

A Prayer for the ſick man, when hee is tolde that hee is not a man for this world, but muſt prepare himſelfe to goe vnto God.

Num.16. 22.& 27. 16. Act.13.25 26. Ier.38.16. 2 Tim.4.7 Pſal 90.12 Iob.1.4.5 14.&16. 22.&21. 21. Luke 22. 53. Pſ.143.2.

O Heauenly Father, who art the *Lord God of the ſpirits of all fleſh, and haſt made vs theſe ſoules*, and haſt appointed vs the time, as to come into this world, ſo (hauing finiſhed our *courſe*) to goe out of the ſame. The *number* of my dayes, which thou haſt *determined*, are now expired, and I am come to that vtmoſt bound, which thou haſt appointed, *beyond which I cannot paſſe*. I know O Lord, that if *thou entreſt into Iudgement, no fleſh can be iuſtified in thy ſight*: And I (O Lord) of all others ſhould

should appeare most impure and vniust; for I haue not *fought that good fight* for the defence of thy *Faith* and Religion, with that *zeale* and *constancy* that I should: but for feare of displeasing the world, I haue giuen way vnto *sinnes* and *errours*; and for desire to please my *flesh*; I haue broken all thy Commandements, in *thought, word, and deed*: so that *my sinnes haue taken such hold on mee, that I am not able to looke vp*, and *they are more in number then the haires on my head. If thou wilt straitly marke mine iniquities, O Lord, where shall I stand? If thou weighest mee in the Ballance, I shall be found too light*: For I am voide of all righteousnesse that might merit thy mercy; and *loaden* with all iniquities that most iustly deserue thy heauiest wrath. But O my Lord, and my God, for *Iesus Christ* thy Sons sake, *in whom thou art well pleased*

1 Tim. 4. 7

Psal. 47. 12

Psa. 130. 3

Dan. 5. 27

Mat. 11. 28

Mat. 3. 17.

pleased with all penitent and beleeuing sinners; take pittie and conpassion vpon mee, who am the *chife of sinners*. Blot out all my sinnes out of thy remembrance, and *wash away* all my transgressions out of thy sight, with the *precious blond* of thy Son; which I beleeue that hee (as an vndefiled Lambe) hath shed for the cleansing of my sinnes. In this faith I liued, in this faith I dye: beleeuing *that Iesus Christ died for my sins and rose againe for my Iustification*. And seeing that hee hath endured that death, and *borne the burthen of that Iudgement*, which was due vnto my sinnes; O Father, for his death & passions sake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliuer mee from that fearfull Iudgement, which my sinnes haue iustly deserued: and performe with mee that gracious

1 Tim. 1. 15.
Eze 18.22
Psal 51.7
1 Pet. 1. 19,
Ioh. 1. 29.
Rom. 4. 25
1 Cor. 15. 3. 4.
1 Pet. 2. 24

ous and comfortable promise, which thou hast made in thy Gospell; *That whosoeuer beleeueth in thee, hath euerlasting life and shall not come into iudgement, but shall passe from death vnto life.* Strengthen, O Christ, my Faith, that I may put the whole confidence of my saluation, in the merits of thy obedience and bloud. Encrease, O holy spirit, my patience; lay no more vpon mee, *then I am able to beare*: and enable mee to beare so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my *outward* man doth decay; so my *inward* man may more and more by thy grace and consolation, increase and gather strength. O Sauiour, put my soule in a readinesse, that (like a *Wise Virgin*, hauing the *Wedding Garment* of thy

Ioh.5.24.

Luke17.5

1Cor.10.14.

Mat.25.4. Mat 22.11

Apoc.19.8 thy righteousnesse and holi-
nesse) shee may bee ready to
Apoc.19.7 meete thee at thy comming,
with Oyle in her Lampe. Marry
her vnto thy selfe, that shee may
Ioh.17.22. bee *one* with thee in euerlast-
ing *loue* and *fellowship*. O Lord,
Zach.3.2, reprooue Satan, and chase him
Ps.12.20. away: *Deliuer my Soule from*
21. *the power of the Dogge. Saue me*
from the Lyons mouth. I thanke
thee, O LORD, for all thy
blessings, both spirituall and
temporall bestowed vpon me:
Mat.18.8. especially for my *Redemption*,
Heb.1.14. by the death of my Sauiour
Christ; I thanke thee that thou
hast protected mee with thy
holy *Angels* from my youth
vp vntill now: LORD, I be-
seech thee, giue them a charge
to attend vpon mee, till thou
Luk.16.22 callest for my soule; and then
Mat.8.11. to carry her (as they did the
Luk.13.18 soule of *Lazarus*) into thy hea-
Eph.1.10 uenly *Kingdome*. And as the
Act.15.11. time of my departure shall ap-
proach

proach neerer vnto mee: so grant, O Lord, that my soule may draw neerer vnto thee: And that I may ioyfully *commend my soule into thy hands*, as into the hands of a louing Father, and mercifull Redeemer: and at that instant, *O Lord, graciously receiue my spirit.* All which that I may doe, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *vnto the end*, and *in the end*, for Iesus Christ his sake, thy Soune, my Lord, and onely Sauiour: In whose name I giue thee thy glory, and begge these things at thy hand, in that Prayer which Christ himselfe hath taught me, saying: *Our Father, &c*

Psal 31.4.

Act. 7.59.

Meditations

Meditations against despaire or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the Children of GOD are weakest) then Satan makes the *greatest flourish* of his strength: and assayles them with his strongest temptations. For hee knoweth that either hee must now or neuer preuaile; for if their soules once get to Heauen, hee shall neuer vexe nor trouble them any more: and therefore hee will now bestirre himselfe as much as hee can, and labour to set before their eyes all the *grosse sinnes* which euer they committed, and the *Iudgements* of God, which are due vnto them, thereby to driue them, if hee can, to despaire; which is a grieuouser sinne then *all* the sinnes that they com-

ommitted, or hee can accuſe
hem of.

If Satan therefore trouble thy
onſcience more towards thy
eath, then in thy life time.

Satans first stratatagem in time of death. The defeatures.

1. Confeſſe thy ſinnes vnto
od, not onely in generall, bu
ſo in particular.

2. Make *ſatisfaction* vnto
oſe men, whom thou haſt
ronged, if thou bee able. And
thou doeſt iniuriouſly or
udulently *detaine* or *keepe* in
poſſeſſion any lands or *goods*,
t of *right* doe belong to any
idow or *fatherleſſe childe*; pre-
me not, as thou tendereſt thy
les health, to looke *Chriſt*
righteous Iudge in the face;
leſſe thou doeſt firſt make a
ſtitution thereof to the right
ners: for the *Law of God*, vn-
r the penaltie of his *curſe*, re-
ireth thee *to reſtore whatſoe-*
r was giuen thee to keepe, or
hich was committed to truſt,
whatſoeuer by robbery, or vio-
lent

Leu. 6, 2, 3 4, &c. Numb. 5, 6 7, 8.

Non remittitur peccatum, niſi reſtituatur ablatum.

1610a

lent oppression thou tookest from thy neighbour: with a fift part for amends added to the principal. And vnlesse that like *Zachee* thou doest make *restitution of such goods and lands*, according to GODS Law, thou canst neuer truely repent; and without true repentance thou canst neuer be saued. But though by the temptation of the Diuell thou hast done *wrong* and *iniurie*; yet if thou do *truely repent*, and make *restitution* to thy power, the Lord hath promised to bee mercifull vnto thee, to heare the Prayers of his faithfull *Ministers* for thee, to *forgiue thee thy trespasse* and sinne, and to receiue thy *soule* in the *merits of Christs blood*, as a *Lambe* without blemish.

Luk.19.8. 9. Ezec.15.3 12.16. Mich.6.10 11. Luke.13.1 Ier.18.7. Act.2.38. & 8.22. 1 Pet.3.9. Gen.29.7. Iam.5.14. 15.16. Leu.6.6,7

3. Aske God for Christs sake *pardon* & *forgiuenesse*. And then these troubles of mind [illegible] no *discouragement*, but rath[illegible]

co[illegible]

comforts, *exercises*, not *punishments*. They are *assurances* vnto thee, that thou art in the right way; for *the way to Heauen is by the gates of hell*: that is, by suffering *paines* in the *body*, and such *doubtings* in the *mind*: that thy estate in this life being euery way made *bitter*, the ioyes of eternall life may relish vnto thee better and more sweet.

Sathans second assault.

If Sathan tell thee that thou hast no faith, because thou hast no feeling; meditate,

The Christians encounter. Ps. 7. 19. Mat. 9. 24 Mat. 17. &c.

1. That the *truest faith* hath oftentimes the *least feeling*, and *greatest doubts*; but so long as thou hatest such doubtings, they shall not be laid vnto thy charge; for they belong to the flesh, from which thou art *diuorced*. When thy flesh shall perish, thy weake inward man which *hates* them, and *loues* the Lord Iesus, shall be saued.

Ma. 14. 31

2. That it is a *better faith* to beleiue without *feeling*, then

Iob 35. 19

with feeling. The leaſt faith (ſo much as a *graine of Muſtard-ſeed*, ſo much as is in an *infant baptized*) is enough to ſaue the ſoule which *loueth* Chriſt, and *belieueth* in him.

Mat. 17. 20.

3. That the Child of God which deſireth to feele the aſſurance of Gods fauour, ſhall haue his *deſire*, when GOD ſhall ſee it to bee for his good: for God hath promiſed to giue them the *Water of life*, who thirſt for it. We haue an example in [f] Maſter *Glouer* the holy Martyr, who could haue no *comfortable feeling* till hee came to the *ſight* of the *Stake*; and then cryed out, and clapped his hands for ioy to his friend, ſaying, *O Auſtin, he is come, he is come*: meaning the feeling ioy of Faith, and the Holy Ghoſt. *Tarry therefore the Lords leiſure, be ſtrong and he ſhall comfort thine heart.*

Mat. 10. 14.

Apoc. 2. 6.
Iſa. 55. 1.

[f] *Fox Act. Monum. Fol.* 1555. In the laſt Edition.

Pſa. 27. 16.

Sathans 3. aſſault.

If Sathan ſhall aggrauate vnto thee

thee the greatnes, the multitude: and hainousneſſe of thy ſinnes, meditate:

1. That vpon true repentance, it is as eaſie with GOD to forgiue the greateſt ſinne, as the leaſt, and hee is as willing to forgiue many, as to pardon one; And his mercy ſhineth more in pardoning *great ſinners*, then *ſmall offenders*: as appeares in the examples of *Manaſſes*, *Magdalen*, *Peter*, *Paul*, &c. And *where ſinne moſt abounded, there doth his grace reioyce to abound much more.* The Encounter. 1 Tim. 1. 15. Rom. 5. 20

2. That God did neuer forſake any man, till that man did firſt forſake God; as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Iudas*, &c.

3. That God calleth *all*, euen thoſe ſinners who are *heauie laden with ſinne*, and that he did *neuer deny* his mercy to any ſinner that asked his merey. Mat. 11 28.

with a penitent heart. This the Hiſtory of the Goſpell witneſ-ſeth: There came vnto Chriſt all ſorts of ſicke ſinners: the *blind, halt, lame, lepers*; ſuch as were ſicke of *palſies, dropſies, bloudy fluxes*; ſuch as were *Lunaticke*, and poſſeſſed *with vncleane ſpirits*, and *Deuils*: Yet of all thoſe not one that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found; were his *ſinne* neuer ſo *great*, were his *Diſeaſe* neuer ſo *grieuous*. Nay, hee *offered* and gaue his mercy to many who neuer asked it, (being mooued onely with the *bowels* of his owne *compaſſion*, and the ſight of their *miſery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the ſicke man that lay at the poole of *Bethesda*, who had beene 38. yeares ſicke. If hee thus willingly gaue his mercy to them

Ioh. 5. 14.
Luke 7. 13

that

that did not aske it, and was *found of them* (as the Prophet saith) *that sought him not*; will hee deny mercy vnto thee, who dost so *earnestly pray* for it *with teares*? and dost, like the poore *Publicane*, so *heartily knock* for it with *penitent fists* vpon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoeuer we shall aske of him*: as sure as God is true, hee will not. Though *Ninenehs* sinnes had prouoked the Lord to send out his sentence against them, yet vpon their repentance hee recalled it againe, and spared the Citie; how much more if thou likewise repentest, will hee spare thee: seeing his sentence is not yet gone forth against thee? If hee deferred the *Iudgement* all *Ahabs* dayes, for the *externall*

Esa. 56. 1. Rom 10. 20.

Ioh. 14 13

Nouit Dominus mutare sententiam, si tu neueris emendare vitã. Aug. in Psal. 50

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ſhew onely which he made of humiliation; how much more will hee cleane turne away his *vengeance*, if thou wilt *vnfainedly* repent of thy ſinne, and returne vnto him for grace and mercy?

Gen. 4. 2. Hee offered his mercy vnto *Cain* (who murthered his innocent brother) *If thou doſt well, ſhalt thou not be accepted?* As if hee ſhould haue ſaid, If thou wilt leaue thy enuy and malice, and offer vnto mee from a faithfull and contrite heart, both *thou* and thine *Oblation* alſo ſhall bee acceptable vnto mee. Mat. 25. 50. And to *Iudas* (that ſo treacherouſly betrayed him) in calling him *Friend*, a *ſweet* appellation of *loue*; and when *Iudas* offered, he willingly *conſented* with that *mouth* (*wherein neuer was found guile*) to kiſſe thoſe diſſembling lips, *vnder which lurked the poyſon of Aſps*. 1 Pet. 2. 22. Pſal. 140. 3 Had *Iudas* apprehended this

Mat. 26. 50.

word

word *friend*, out of the mouth of Christ, as *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtlesse *Iudas* should haue found the *God of Israel* more mercifull then *Benhadad* found the *King of Israel*. But God was [a] more displeased with *Cain* for *despairing* of his *mercy*, then for *murthering* his *Brother*; and with [b] *Iudas* for *hanging himselfe*, then for *betraying his Master*: in that they would make the *sinnes of mortall* man greater then the infinite *mercy* of the *eternall God*: or as if they could bee more *sinfull* then God was *mercifull*: Whereas the least droppe of *Christs bloud* is of more merit to procure Gods mercy for thy *saluation*, then all the sinnes (that thou hast committed) can bee of force to prouoke his wrath to thy *damnation*.

1 Kings 20 32,33. Verse 31.

[a] Iudas *non tam scelus quam desperatio fecit penitus interire* Aug. *lib. de vtil. panis.*

[b] *sceleratior omnibus, o* Iuda *exatisti, quem non pœnitẽtia duxit ad Dominum, sed desperatio traxit ad laqueum.* Leo.

If Sathan shall suggest, that all

Sathans fourth affault.

this is true of Gods mercy, but that it doth not belong vnto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, and of many yeares continuance, and such as wherby others haue beene vndone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be mercifull vnto others, yet he will not be mercifull vnto thee: meditate,

The Encounter.

1. That many (who are now in heauen most blessed and glorious Saints) committed in the same kind (when they liued on earth) as great and greater sinnes then euer thou hast committed, and continued (before they repented) in those sinnes as long as euer thou hast done. As therefore all their sinnes, and the continuance in them, could not hinder Gods mercy, vpon their repentance, from

from forgiuing their ſinnes, and receiuing them into *fauour*: no more ſhall thy *ſinnes* and *continuance* therein, hinder *him* from being mercifull vnto *thee, if thou doſt repent as they did:* yea vpon thy *repentance*, euery one of their examples is a pledge that hee will doe the ſame vnto thee that hee did vnto them. For as the *leaſt ſin*, in *Gods Iuſtice*, without Repentance is *damnable*; ſo the *greateſt ſinne*, vpon Repentance, is (in his *Mercy*) *pardonable*. Thy *greateſt* and inueterateſt ſinnes are but the ſinnes of a *Man*: but the leaſt of his *mercies* is the mercy of *God*, becauſe thou knoweſt thine owne ſins, thou doubteſt whether they ſhall be pardoned; Mark how this doubtfull caſe is reſolued by GOD himſelfe. Many in *Iſaies* dayes thought (as thou doſt) that they had continued ſo long in ſinne, that it was

1 Tim. 1. 16.

too late for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them; *Seeke ye the Lord whilest hee may bee found: call ye vpon him whilest he is neare.* As if hee had said; Whilest *life lasteth*, and my *Word is preached*, I am neare to bee found of all that seeke mee, and pray vnto mee. The people reply: But wee (O Lord) are grieuous sinners, and therefore dare not presume to call vpon thy Name, or to come neare thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him returne vnto me, and I will haue mercy vpon him, and be his God, and I will pardon him abundantly.* But wee would thinke (say the people) that if our sinnes were but ordinary sinnes, this promise of *mercy* might belong vnto vs. But because our sinnes

Esa. 55. 6, 7, 8.

sinnes are so great, and of such *long continuance*, therefore we feare, least when wee appeare before God, hee will *reiect* vs. To this GOD answereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your wayes* (of pardoning) *my wayes: for as the heauens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore euerie sinner in the world were a world of such sinners as thou art: doe thou but (yet what God bids thee) *Repent* and *Beliene*; and the blood of *Iesus Christ*, being the *Blood* of God, *will cleanse both thee and them from all your sinnes.* Act. 10 28 1 Ioh. 1.7.

2. That as God did fore-see all the sinnes which the world did commit, and yet all those could not hinder him from *louing the world*, so *that he gaue his onely begotten Sonne to the death* Ioh 3. 16.

death to ſaue as many of the world as would beliene and repent: much leſſe ſhall thy ſinnes (being the ſinnes of the leaſt number of the world) bee able to hinder God from louing thy ſoule, and forgiuing thy ſinnes, if thou doſt *Repent* and *Beliene*.

Rom.8.13 3. That if hee loued thee *ſo dearely* (when thou waſt his *enemy*) that he payed for thee *ſo deare* a price, as the ſpilling of his *Heart-blond*; how can hee now but bee gracious vnto thee, when to ſaue thee, will coſt him but the caſting of a gracious looke vpon thee? Looke not thou therefore to the *greatneſſe* of thy ſinnes, but to the *infiniteneſſe* of his mercy, which is ſo ſurpaſſing great, that if thou putteſt all thine *owne* grieuous ſinnes together, and adde vnto thoſe the ſinnes of *Cain* and *Iudas*; and put vnto them all the ſinnes of all the

the Reprobates in the world; (doubtlesse it would be a *huge* heape;) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more comparison betwixt them, then betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Countrey. The *crie* of the grieuousest sinne that euer wee read of, could neuer reach vp *higher* then vnto Heauen, as the crie of the *sinnes* of *Sodom*: but *the mercy of God* (saith *Dauid*) *reacheth vp higher then the heauens*, and so *ouertoppeth* all our sinnes. And *if his mercy be greater then all his workes*, it must needs bee greater then all thy sinnes. And so long as his mercy is greater then the sinnes of the whole world, doe thou but *repent*, there is no doubt of *pardon*.

Gē. 18. 13. Psa. 108. 4

Ps 145. 9.

If Sathan shall obiect, that thou hast many times vowed to repent

Sathans first assault.

repent, & hast made a shew of repentance for the time, & yet didst fall to the same sins againe, & againe, & that al thy repẽtãce was but fained and a mocking of God. And that feeling thou hast so oftẽ brokẽ thy vow, therfore God hath withdrawne his mercy, and hath changed his loue, &c. meditate:

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire; seeing that this is the *common cause of all the children of God in this life*, who vow so *oft* to forbeare some sinne, till perceiuing their weakenesse not able to performe it, they vow then a thousand times vowed vnto God, that I would amend my life, but I could neuer performe my vow. Henceforth I wil make no such vow, because I verily know that I cannot keepe it. Vnlesse therfore God will be merciful vnto me for Christ his sake, and grant me a blessed departure out of this wretched life, al my vowes and good workes will stand mee in no stead. This is the state of the deerest children of God in this life. Reade *Luther* on *Galat.* Chap. 5 that

The Encounter. *I remember (saith *Luther*) that *Staupitius* was wont to tel me, *Ego plusquam millies Deo voui, &c.* I haue more

that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings*, the *weakness* of their corrupt flesh. And our *oft* slips to the same sinnes Christ foresaw, when hee taught vs to pray daily, *O Father, Forgiue vs our trespasses* And why doth Christ enioyne thee (who art but sinfull man) *to forgiue thy* Brother *seuen times in a day, if he shall returne seuen times in a day*, and say, *It repenteth me?* but to assure thee, that hee (being the GOD of mercy, and goodnesse it selfe) will forgiue vnto thee thy *Seuenty times seuen fold* sinnes a day, which thou hast committed against him, if thou returne vnto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *fierie Serpents* in the wildernesse, to assure

Luke 17. 3.4.

Mat. 28. 21.22.

Num. 21. 9.

assure thee that vpon thy teares of repentance, thou shalt be *recouered* by *faith* in *Christ*, as often as thou art wounded to death by sinne.

2. That thy saluation is grounded, not vpon the *constancy* of thine obedience, but vpon the *firmenesse* of Gods Couenant. Though thou varyest with God, and the Couenant be broken on thy *behalfe*, yet it is firme on *Gods part*; and therfore all is safe enough, if thou wilt *returne*: for there is no *variablenesse with him, neither shadow of change*. Hee hath locked vp thy saluation and made it sure in his owne *vnchangeable purpose*; and hath deliuered to thy keeping the *Keyes*, which are * *Faith* and *Repentance*; and whilst thou hast *them*, thou mayest perswade thy selfe that thy saluation is sure and safe: For *whom God loueth, he loueth to the end*: and

Post lacrymas gemitusq; graues clementia Christi Confestim est oculos ante locanda tuos.

Iam. 1. 17, Rom. 8 28 Rom 9. 11

* By these keyes *Peter* opened heauen to himselfe, and afterwards vnto the rest of the Apostles with others.

Luk. 22. 62. Luk 24. 47, &c. Ioh. 10. 11 & Ioh. 13 1. Rom. 11. 29. Rom 8. 30

and neuer repenteth of beſtowing his loue on them who *repent* and belieue.

Laſtly, *If Sathan ſhall perſwade thee that thou haſt beene doubting a long time, and that it is beſt for thee now to deſpaire, ſeeing thy ſinnes increaſe, and thy iudgement draweth neare*: meditate,

Sathans ſixt aſſault.

1. That no ſinne (though *neuer ſo great*) ſhould be a cauſe to mooue any Chriſtian to *deſpaire*, ſo long as *Gods mercy* by ſo many *millions* of degrees, is greater; and that euery penitent and belieuing ſinner hath the pardon of all his ſinnes confirmed by the word and Oath of God; *two immutable things, wherein it is impoſſible that God ſhould lie.* His *word* is, that at what *time ſoeuer*, a ſinner, *whoſoeuer*, doth repent of his ſinne, *whatſoeuer*, (for both *time*, and *ſinnes*, and *ſinners* are indefinite) *from the bottome of his*

Heb. 6. 18. Ezek. 18. 22.

D. *King* of *London* his Lectures on *Ionah*.

his heart, God will blot forth all his ſins out of his remembrance, that they ſhall be mentioned vnto him no more: If we will not take his word (which God forbid we ſhould doubt of) hee hath giuen vs his oath: *As I liue I deſire not the death of the wicked, but that the wicked turne from his way, and liue.* As if hee had ſaid: will yee not belieue my word? *I ſweare* by my life, that I delight not to damne any ſinner for his ſinnes, but rather to ſaue him, vpon his conuerſion and repentance. The Meditation hereof mooued *Tertullian* to exclaime: *O how happy are we, when GOD ſweareth that hee will not our damnation! Oh, what miſerable wretches are we, if we will not belieue God, when hee ſweareth his truth vnto vs!* Liſten, O drooping Spirit, whoſe Soule is aſſailed with waues of faithleſſe deſpaire; how happie were

Eze 33.1.

O fælices nos, quorum cauſa iurat Deus!
O miſerrimi nos ſi non Deo quidem iuranti credemus. Tertul.

were it to see many like thee and *Hezekias*? (*who mourne like Doues for the sence of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger*) rather then to behold many who die like *beasts*, without any feeling of their *owne estate*, or any feare of *Gods wrath* or *tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule; for if this earth hath any for whom Christ spilt his bloud on the Crosse, thou assuredly art one. Cheere vp therefore thy selfe in the *All-sufficient* Attonement of the blood of the Lamb, which *speaketh better things then that of Abel.* And pray for those who neuer yet obtained the grace to haue such a sense and detestation of sinne. Thou art one indeed, for whom Christ dyed; and from whom a *wounded* spirit (iudging rather accor-

Isa.28.14.

Heb.12.24

according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly *reigne* with him: as now thou doest *suffer* with him: for *Yea*, and *Amen* hath spoken it. No sinne barres a man from saluation, but onely *incredulity* and *impenitency*: nothing makes the sin against the Holy Ghost *vnpardonable*, but want of *repentance*. Thy vnfained desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Mat. 27. 46.

2 Tim 2. 11.

2 Cor 1. 20.

Apo 3 14. Heb. 6.6.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the very *agony* of *death*, God will so assist thee with his Spirit, that when *Sathan* looketh for the greatest victory, hee shall receiue the *fowlest* foile; yea, when the *eye-strings*

rings are broken, that thou anſt not ſee the light: *Ieſus Chriſt* will appeare vnto thee o comfort thy *Soule*, and his *ly Angels* will carry thee into is *heauenly Kingdome*. Then hall thy friends behold thee, like *Manoahs* Angell) doing onders indeed, when they hall ſee a *fraile man* in his *greaeſt weakeneſſe* (by the meere ſiſtance of *Gods Spirit*) ouercomming the *ſtrength* of ſinne, e *bitterneſſe* of death, and all e *power* of Sathan; and in the e of *Faith*, and *perfume* of *rayer*, aſcend vp with *Angels* ictorioufly into heauen. Luk. 19. 34

An Admonition to them who come to viſit the ſick.

THey who come to viſit the ſicke, muſt haue a ſpeall care not to ſtand *dumbe* d *ſtaring* in the ſicke perſons face,

ſpace to diſquiet him, nor yet t
ſpeak *idly*, and to ask *vnprofita*
ble queſtions, as moſt do.

If they ſee therefore tha
the ſicke party is like to die, le
them not diſſemble, but lo
uingly and diſcreetly admoniſ
him of his weakeneſſe, an
to prepare for eternall life. On
houre well ſpent, when a man
life is almoſt out-ſpent, ma
gaine a man the aſſurance o
eternall life. Soothe him no
with the vaine hope of *this life*
leaſt thou betray his Soule t
eternall Death. Admoniſh hi
plainely of his eſtate, and ask
him briefly theſe, or the lik
Queſtions.

Queſtions to be asked of a ſick man, that is like to die.

DOeſt thou belieue tha
Almighty God, the Tri
nity of Perſons in Vnity of E
ſence, hath by his power mad
heau

auen and earth, and all things
herein? and that hee doth ſtill
his *Diuine prouidence* go-
rne the ſame; ſo that nothing
mes to paſſe in the *world*, nor
thy ſelfe, but what *his diuine*
nd and counſell hath determi-
dbefore to be done.

2. Doſt thou confeſſe, that
ou haſt tranſgreſſed and bro-
n the holy *Commandements*
Almighty God in *thought*,
rd, and *deed*? And haſt deſer-
d for breaking his *holy lawes*,
Curſe of God, which con-
ineth *all the miſeries of this*
e, and *euerlaſting torments* in
ll fire, when this life is ended,
ſo bee that God ſhould deale
ith thee according to thy *de-*
rts?

3. Art thou not ſorry in thy
art that thou haſt ſo broken
Lawes, and neglected his
uice, and worſhippe, and ſo
ch followed the world, and
e owne vaine pleaſures? And

And wouldest thou not lea
holier life, if thou wert to be
againe?

4. Doest thou not from
heart desire to bee reconci
vnto God in *Iesus Christ*,
Rom.8.35 blessed Son, thy *Mediator*, w
is *at the right hand of God*
Heb.9.2,4 *heauen, now appearing for the*
the sight of God, and *making*
quest vnto him for thy Soule?

5. Dost thou renounce
confidence in all other *Medi*
tors, or *Intercessors*, *Saints*,
Heb.9.11. *Angels*, believing that *Iesu*
1 Tim.2.5 *Christ the onely Mediator of t*
New Testament, is able *perfect*
Heb.7.25 *ly to saue them that come vn*
God by him seeing he euer liue
Ps 73.25. *to make intercession for them*
And wilt thou with *Dauid* s
vnto Christ, *Whom haue I*
Heauen but thee? And the
is none vpon earth that I desi
beside thee.

6. Dost thou confidently b
lieue, and hope to bee saued

he *onely merits* of that bloudy
eath and paſſion, which thy
auiour *Ieſus Chriſt* hath ſuf-
ered for thee? not putting
ny hope of ſaluation in thine
wne *merits*, nor in any *other*
eanes or creatures? Being aſ-
uredly perſwaded, *That there*
no ſaluation in any other; and
hat there is no other name vn-
er Heauen, whereby thou muſt
e ſaued. Act. 4. 12.

7. Doſt thou heartily *for-*
ue all wrongs, or offences
one or offered vnto thee, by
ny manner of perſon what-
oeuer? And doſt thou as wil-
ingly (from thy heart) *aske*
rgiueneſſe of them whom
hou haſt grieuouſly wronged
word or deed? And doſt
hou caſt out of thy heart all
alice and *hatred*, which thou
aſt borne to any body: that
hou maieſt appeare before the
ce of Chriſt (the *Prince* of
ace) *in perfect loue & charity*? Eſa. 9. 6. Heb. 12. 24.

8. Doth thy conſcience tell thee of any thing, which thou haſt wrongfully taken, and doſt ſtill with-hold from any *widow* or *fatherleſſe children*, or from any other perſon whomſoeuer? Be aſſured, that vnleſſe thou ſhalt *reſtore* (like *Zacheus*) theſe goods and lands (if thou bee able) thou canſt not truly *repent*; and without true *repentance*, thou canſt not be *ſaued*, nor looke Chriſt in the face, when thou ſhalt appeare before his iudgement-ſeat.

9. Doeſt thou *firmely beleeue* that thy *body* ſhall bee raiſed vp out of the *Graue*, at the ſound of the laſt *Trumpet*; And that thy body and ſoule ſhall bee vnited together againe in the *reſurrection-day*, to appeare before the *Lord Ieſus Chriſt*, and thence to goe with him into the kingdome of Heauen, to liue in euerlaſting Bliſſe and glory?

I

If the sick party shall answer to all these questions like a faithfull Christian; then let all who are present, ioyne together and pray for him, in these or the like words.

A Prayer to be said for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giuer of Life, and to whom *belongs the issues of death*: we thy children here assembled, doe acknowledge, that (in respect of our manifold sinnes) we are not worthy to aske any blessing for our selues at thy hands; much lesse to become suiters to thy *Maiestie* in the behalfe of others: yet because *thou hast commanded* vs to pray one for another, *especially* for the *sicke*, and hast promised Iam. 5.

that the prayers of the righteous shall auaile much with thee: in the *Obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promise*, wee are bold to become humble suiters vnto thy diuine Maiestie, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the *chastisement* of thine owne fatherly hand. Wee could gladly wish the *Restitution* of his health, and a longer *continuance* of his life and Christian *Fellowship* amongst vs: but for as much as it appeareth (as farre as wee can discerne) that thou hast appointed by this *visitation*, to call for him out of this mortall life: wee submit *our wils to thy blessed will*, and humbly intreat for *Iesus Christ* his sake, and the merits of his bitter Death and passion (which hee hath suffered for him) that thou wouldest

deſt pardon and forgiue vnto him *all his ſinnes*; as well that wherein hee was *conceiued* and *borne*, as alſo all the offences and tranſgreſſions which euer ſince to this *day* and *houre* hee hath committed in *thought*, *word* and *deed* againſt thy diuine Maieſty. Caſt them behinde thy backe, *remoone them as farre from thy preſence, as the Eaſt is from the Weſt*, blot them out of thy remembrance; lay them not to his charge; waſh them away with the *Bloud* of *Chriſt*, that they may no more bee ſeene, and deliuer him from all the Iudgements, which are due vnto him for his ſinnes, that they may neuer trouble his Conſcience, nor riſe in Iudgement againſt his Soule, and *impute vnto him the righteouſneſſe of* Ieſus Chriſt, whereby hee may appeare *righteous* in thy ſight: And in this extremitie at this time, wee beſeech Pſa. 103. 1.

thee looke downe from Heauen vpon him with thoſe eyes of grace and compaſſion, wherewith thou art wont to looke vpon thy children in their affliction and miſerie. Pitie thy wounded *Seruant*, like the good *Samaritan*: for here is a ſicke *Soule* that needeth the helpe of ſuch an *heauenly Phyſition. O Lord increaſe his faith*, that he may belieue that *Chriſt* died for him, and that his bloud cleanſeth him from all his ſinnes: and either *aſſwage* his *paine*, or elſe *increaſe* his *patience*, to indure thy bleſſed will and pleaſure. And (good Lord) lay no more *vpon him*, then thou ſhalt enable him to beare. *Heaue* him vp vnto thy ſelfe, with thoſe *ſighs* and *groanes* which cannot bee expreſſed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatnes* of thy *Mercy* and power towards

wards them that belieue in thee. And in his *weakeneſſe*, O Lord, ſhew thou thy *ſtrength*, Defend him againſt the *ſuggeſtions* and *temptations of Satan*: who (as hee hath all his life time) will now in his weakeneſſe eſpecially, ſeeke to *aſſaile* him, and to deuoure him. O *ſaue* his *ſoule*, and *reproue Satan*, and command thy *holy Angels* to bee about him, to aid him, and to chaſe away all euill and malignant Spirits farre from him. Make him more and more to loath this world, and *deſire to bee looſed, and to bee with Chriſt*: And when that *good houre* and time ſhall come, (wherein thou haſt determined to call for him out of this preſent life) giue him grace *peaceably* and *ioyfully* to yeeld vp *his ſoule into thy mercifull hands*. And doe thou receiue him into thy mercy, and let thy *bleſſed Angels* carry him into thy king-

dome. Make his *last houre* his *best houre*, his *last words* his *best words*, and his *last thoughts* his *best thoughts*. And when the sight of his *Eyes* is gone, and his *Tongue* shall faile to doe his office, grant (O Lord) that his Soule may (with *Stephen*) behold *Iesus Christ* in heauen, ready to receiue him: and that thy Spirit within him may *make requests for him, with sighs which cannot bee expressed.* Rom, 8. 26 Teach vs *in him* to read and see our *owne end* and *mortalitie*, and therefore to bee carefull to prepare our selues for our last ends, and put our selues in a readinesse against the time that thou shalt call for vs, in the like manner. Thus, Lord we recommend this our deare Brother (*or sister*) thy sicke seruant, vnto thy eternall grace and mercy, in that Prayer, which *Christ* our Sauiour hath taught vnto vs, saying,

Our

Our Father which art in heauen, &c.

Thy Grace, O Lord Iesus Christ, thy loue, O heauenly Father; thy comfort and consolation, O holy Spirit, be with vs all, and especially with this thy sicke seruant, to the end, and in the end. Amen.

Let them read often vnto the Sicke, some speciall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of *Iob*.

The 14. and 19. Chapters of *Ioh*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Ioshua*.

The 17. Chapter of the first of *Kings*.

The 2.4. and 12. Chapters of the second of *Kings*.

The 38.40. and 65. Chapters of *Isaiah*.

The Hiſtory of the Paſſion of Chriſt.

The 8. Chapter to the *Romans.*

The 15. Chapter of the firſt Epiſtle to the *Corinthians.*

The 4. of the firſt Epiſtle to the *Theſſalonians.*

The 5. Chapter of the ſecond Epiſtle of *Paul* to the *Corinthians.*

The firſt and laſt Chapters of Saint *Iames.*

The 11. and 12. to the *Hebrewes.*

The firſt Epiſtle of *Peter.*

The three firſt, and the three laſt Chapters of the *Reuelation,* or ſome of theſe.

And ſo exhorting the ſicke party to *wait* vpon God, by *Faith* and *Patience,* till he ſend for him; and praying the Lord to ſend them a ioyfull meeting in the Kingdome of *Heauen,* and a *bleſſed Reſurrection* at the laſt day, they may depart at their

their pleasure in the peace of God.

Consolations against impatiency in sickneſſe.

IF in thy ſickneſſe by extremity of paine thou be driuen to impatiency, meditate,

1. That thy *ſinnes* haue deſerued the *paines of hell*: therefore thou mayeſt with greater patience endure theſe *fatherly corrections*.

2. That theſe are the *ſcourges* of thy heauenly *Father*, and the rod is in his hand. If thou didſt ſuffer with reuerence being a *child*, the correction of thy *earthly parents*, how much rather ſhouldeſt thou now ſubiect thy ſelfe (being the *Child* of God) to the chaſtiſement of thy *Heauenly Father*, ſeeing it is for thine *eternall* good? Heb. 12. 9.

3. That

Vir dolorũ, Isa. 53.3.

3. That CHRIST suffered in his soule and body, *far grieuouser* paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith *Peter*) *Christ suffered for you, leauing you an example, that ye should follow his steps.* And, *Let vs*, (saith Saint *Paul*) *runne with ioy the race that is set before vs, looking vnto Iesus, the Author and finisher of our Faith, who for the ioy that was set before him, endured the Crosse*, &c.

1 Pet. 2 21

Heb. 12, 1 2.

1 Pet. 5. 9. S Rõitus *Cum quotãnis graui morbo tentaretur à Deo, doluit quòd vno anno liber esset, ac si à Deo tunc desertus fuisset.* vit. Par. c. 28.

4. That these afflictions which now you suffer, *are none other but such which are accomplished in your brethren that are in the world*, as witnesseth *Peter*: Yea, *Iobs* afflictions were farre more grieuous. There is not one of the *Saints*, which now are at *rest* in Heauenly loyes, but endured as much as you doe, before they went thither:

thither: Yea many of them willingly ſuffered all the torments that Tyrants could inflict vpon them, that they might come to thoſe heauenly ioyes, whereunto you are now called. And you haue a promiſe that the *God of all grace, after that you haue ſuffered a while; will make you perfect, eſtabliſh, ſtrengthen, and ſettle you.* And that *God of his fidelity will not ſuffer you to be tempted aboue that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to beare it.*

1 Pet. 5. 10

1 Cor. 10 13.

5. That GOD hath determined the time when thy affliction ſhall *end*, as well as the time when it *began*. *Thirtie eight yeares* were appointed the *ſicke* man at *Bethesdaes* poole. *Twelue yeares* to the Woman with *the bloudy iſſue*. *Three Moneths to Moſes*: *Tenne daies tribulation to the Angell*

Ioh. 5. 5.

Mat. 9. 20. Exod. 12. Apo. 2. 10.

1 Sam. 24. 23. Psal. 56. 8.

Angel of the Church of *Smyrna; three dayes plague to Dauid.* Yea the number of the godly mans tears are *registred in Gods booke*, and the quantitie kept in his *Bottle.*

Modicũ & videbo vos. Ioh. 16. 6. Psal. 80. Apo. 6. 11

The time of our troubles, (saith *Christ*) is but a *modicum*, Gods *anger* lasts but a *moment* (saith *Dauid.*) A *little season* (saith the Lord:) and therefore calls all the time of our paine, but the houre of *sorrow.*

Ioh. 16. Psal. 110. 7. *Nubecula est, citò transibit.*

Dauid (for the swiftnesse thereof) compares our present troubles to a *Brooke*: and *Athanasius* to a *Showre.* Compare the *longest misery* that man indures in this life, to the *eternity of heauenly ioyes*, and they will appeare to bee nothing. And as the sight of a *Sonne* safe *borne* makes the *Mother* forget all her former deadly paine: so the sight of Christ in Heauen, who was *borne for thee*, will make all these pangs of *death*

Ioh. 16. 21

to

to be quite forgotten, as if they had neuer beene: like *Stephen*, who as ſoone as he ſaw *Chriſt*, forgot his owne *wounds*, with the horrour of the *graue*, and terror of the *ſtones*; and ſweetly yeelded his *ſoule* into the hands of his *Sauiour*. Forget thine owne paine, thinke of *Chriſts wounds*: *Bee faithfull vnto the death, and hee will giue thee the Crowne of eternall life.* Acts 7. Apo. 2. 10.

6. That you are now called to *Repentance*, in Chriſts Schoole; to ſee how much *Faith*, *Patience*, and *Godlineſſe* you haue learned all this while: and whether you can (like *Iob*) *receiue* at the hand of God *ſome euill*, as well as you haue hitherto *receiued* a great deale of *good*. As therefore you haue alwayes prayed, *Thy will be done*, ſo be no: now *offended* at this which is done by his *holy will*. Iob 2. 10.

7. That *all things ſhall work together* Rom. 8. 28

Ver. 38. 39.

Morbus nõ malis adnumerandus quia multis vtiliter accedit. Basil in Hexam. *Morbus est vtilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare.* Nazia. ad Philagrium.

together for the best to them that loue God: insomuch that neither death, nor life, nor Angels, nor Principalities, nor powers, &c. *shall be able to separate vs from the loue of God, which is in Iesus Christ our Lord.* Assure your selfe, that euery *pang* is a preuention of the *paines* of Hell; euery respite, an *earnest* of Heauens *Rest*: And how many *stripes* doe you esteeme Heauen worth? As your life hath beene a *Comfort* to others: so giue your friends a *Christian example* to die, and deceiue the Diuell as *Iob* did. It is but the *Crosse of Christ* sent before, to *crucifie* the loue of the World in *thee*; that thou mayest goe eternally to liue with Christ, who was *crucified for thee.* As thou art therefore a true *Christian*, take vp (like *Simon* of *Cyrene*) with both thy armes, his holy *Crosse*, carrie it after him vnto him, thy paines will shortly

shortly *passe*, the ioyes shall neuer passe away.

Consolations against the feare of Death.

IF in the time of thy *sickneſſe* thou findeſt thy ſelfe *fearfull* to *die*; meditate:

1. That it argueth a *dastardly* mind to feare that which is *not*: for in the *Church of Christ* there is no *death*, *Isay* 25. 78. And, *Whosoeuer liueth and belieueth in Christ, shall neuer die*, *Iohn* 11. 26. Let them feare Death, who liue without Christ. Christians die not; but when they pleaſe GOD, they are like *Enoch*, tranſlated vnto God. Their paines are but *Eliahs fiery Chariot* to cary them vp to heauen: or like *Lazarus* ſores, ſending them to *Abrahams boſome*. In a word, if thou bee in one of them that like

Gen. 5 24
1 Kin. 2. 11, 12.

Luk. 16. 2.

like *Lazarus*, *loueſt Ieſus*, *thy ſickneſs is not vnto the death, but for the glory of God*: who of his loue changeth thy *liuing death* to an *euerlaſting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed *willingly*, (when they might haue liued) in hope of the *immortalitie* of the Soule; wilt thou being trained ſo long in *Chriſts Schoole*, (and now called to the *Mariage-Supper* of the bleſſed *Lambe*, *Apo.* 19. 7.) be one of thoſe *Gueſts* that refuſe to goe to that *ioyfull Banquet*? God forbid.

Ioh 14.

2. Remember that thy abode here, is but the *ſecond degree* of thy life: for after thou hadſt *firſt liued nine moneths in thy mothers wombe*, thou waſt of neceſſity driuen thence, to liue here in a *ſecond degree* of life. And when that number of *Moneths* which God hath *determined* for this life, are expired;

Iob 14. 1.

pired; thou must likewise leaue this, and passe to a *third degree* in the other world, which neuer ends. Which to them that liue and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his *mothers wombe*. To this last and excellentest *degree* of life, through this doore passed *Christ* himselfe, and all his *Saints* that were *before thee*: and so shall all the rest after *them* and *thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that be vncouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

Mors præsentis vitæ exitus & introitus melioris. Ber *in Ep. ad Rom.*

3. Consider that there are but *three* things that can make *Death* so fearefull vnto thee, first, the losse thou hast *thereby*: secondly,

secondly, the *paine* that is *therein*: thirdly, the terrible *effects* which follow after: All these are but false *fires*, and causelesse *feares*. For the first, if thou leauest here *vncertaine goods*, which *Thieues* may *rob*; thou shalt finde in Heauen a *true Treasure*, that can neuer be taken away: these were but lent thee, as a *Steward* vpon accounts, those shall be *giuen* thee as thy *reward* for euer. If thou leauest a *louing wife*; thou shalt be maried to *Christ*, which is *more louely*: If thou leauest *Children* and *Friends*, thou shalt there finde all thy *Religious* Ancestours, and Children departed: yea, *Christ*, and all his blessed *Saints* and *Angels*; and as many of thy Children as be *Gods Children*, shall thither follow after thee. Thou leauest an *earthly possession, and an House of clay*, and thou shalt enioy an *Heauenly inheritance*

Mat. 6. 19 20.

Iob 14. 1
2 Cor. 5. 1

and

and *mansion of glory* which is purchased, prepared, and reserued for thee. What hast thou lost? Nay, is not death vnto thee *gaine*? *Goe home, goe home*, and we will follow after thee.

Secondly, for the *paine* in death; the feare of death more *paines* many, then the very *pangs* of death: for many a Christian dies without any great *pangs*, or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the *word of God*, who hath promised in thy *weakenesse to perfect his strength, and not to suffer thee to be tempted aboue that thou art able to beare*. And Christ will shortly turne all thy temporall *paines* to his *eternall ioyes*.

Timor mortis ipsa morte peior.

2 Cor. 21. 9.

1 Cor. 10. 13.

Lastly, as for the *terrible effects* which follow *after* death, they belong not vnto thee, being a *Member* of *Christ*, for *Christ* by his death hath taken away the *sting* of death to the

the *faithfull*; so that now there is no *condemnation to them that are in Christ Iesus*. And *Christ* hath protested, that *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life*. Hereupon the holy Spirit from Heauen saith, *Blessed are the dead that die in the Lord*: and that *from thenceforth they rest from their labours and their workes do follow them*. In respect therefore of the faithfull, *death is swallowed vp in victory*, and his *sting* which is *sin*, and the *punishment thereof*, is taken away by Christ. Hence Death is called (in respect of our *bodies*) a *sleepe*, and *rest*: in respect of our *soules*, a *going to our heauenly Father*; a *departing in peace*; a *remouing from this body to go to the Lord*; a *dissolution of soule and body to be with Christ*. What shall I say? *Precious in the sight of the Lord*

Rom. 8. 1.

Ioh. 5. 24.

1 Cor. 15.
1 Thes. 4
Esa. 26.
Apoc. 14.
1 Ioh. 4. 1.
ἀπολυσις ἐν εἰρηνη.
Luk. 3.
2 Cor. 5.
Phil. 2.
ἀναλυσις
Mors porta gloriæ Gre. ianua vitæ. Ber.

is

the death of his Saints. Theſe paines are but thy *throwes* and *trauell* to bring forth *eternall life.* And who would not paſſe through Hell, to goe to Paradiſe? Much more through *death?* There is nothing *after death,* that thou needeſt feare; not thy *ſinnes,* becauſe Chriſt hath payed thy *ranſome;* not the *Iudge,* for hee is thy louing *Brother;* not the *Graue,* for it is the *Lords bed;* not *Hell,* for thy *Redeemer* keepes the *keyes;* not the *Deuill,* for *Gods holy Angels pitch their tents about thee,* and will not leaue thee till they bring thee to Heauen. Thou waſt neuer nearer *Eternall life:* glorifie therfore Chriſt by a *bleſſed death.* Say cheerefully, *Come Lord Ieſus,* for thy ſeruant commeth vnto thee: I am *willing,* Lord help my *weakneſſe.*

Seuen

Seuen ſanctified Thoughts, and mournefull ſighes of a ſicke man ready to die.

NOw for as much as God of his infinite mercy doth ſo temper our paine and ſickeneſſe, that we are not alwayes oppreſſed with extremity: but giues vs in the middeſt of our extremities ſome *reſpite*, to eaſe and refreſh our ſelues; thou muſt haue an eſpeciall care (conſidering how ſhort a time thou haſt either *for euer* to loſe or to obtaine Heauen) to make vſe of euery breathing time, which God doth affoord thee; and during that little time of *eaſe*, to gather ſtrength againſt the fits of *greater anguiſh*. Therefore in theſe times of relaxation and eaſe, vſe ſome of theſe ſhort *thoughts* and *ſighes*.

The first Thought.

SEeing euery man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*; ah what is there in it that a man should desire to liue any longer in it! Oh what a folly is it, that when the *Mariner* roweth with all his force to ariue at the *wished port*; and that the *trauel-ler* neuer resteth till hee comes to his iournies end, wee feare to descry our Port; and therefore would *put back* our Bark, to be longer tossed in this continuall *tẽpest!* we *weep* to see our *iour-nies end*, and therfore desire our iourney to be lengthened, that wee may bee more tired with a *foule* and *comberſome* way.

The ſpirituall Sigh thereupon.

O LORD, this life is but a troubleſome Pilgrimage:

Gen.47.9. *few* in dayes, but *full* in euils: and I am weary of it, by reaſon of my ſinnes: Let me therfore (O Lord) intreate thy Maieſty in this my *bed of ſickneſſe*, as *Elias* did vnder the *Iuniper tree in his affliction*: *It is now enough, O Lord; that I haue liued ſo long* in this vale of miſerie: *take my ſoule into thy mercifull hands, for I am no better then my Fathers.*

1 Reg. 19. 4.

The ſecond Thought.

THinke with what a *body of ſinne* thou art loden, what great *ciuill warres* are contained in a little *World*; the *fleſh fighting againſt the Spirit, paſſion* againſt *reaſon*: *Earth* againſt *Heauen*: and the world *within thee* banding it ſelfe for the World *without* thee; and that but one onely meane remaines to end this conflict, *Death* which (in Gods appointed

Rō.7.24. Iam.4.1. Gal.5.17.

time

time) will ſeparate thy *Spirit* from thy *fleſh*, the *pure* and *regenerate part* of thy ſoule, from that part which is *impure* and *unregenerate*.

The ſpirituall Sigh vpon the ſecond Thought.

O *Wretched man that I am, who ſhall deliuer mee from the body of this death?* O my ſweete Sauiour Ieſus Chriſt, *thou haſt redeemed me with thy precious bloud*: and *becauſe thou haſt deliuered my ſoule from ſin, mine eyes from teares, and my feet from falling*: I doe here from the very bottom of my heart, aſcribe the whole *praiſe* and *glory* of my ſaluation, to thy onely *grace* and *mercy*, ſaying (with the holy *Apoſtle*) *Thanks be vnto God which hath giuen me the victory through our Lord Ieſus Chriſt.*

Rō. 7. 24.

1 Pet. 2.
Apoc. 5. 9.

Pſa. 116. 8

1 Cor. 15. 57.
Pſal. 145.

The third Thought.

THinke how it behooues thee to bee assured that thy soule is Christs: for *death* hath taken sufficient *gages* to assure himselfe of thy *body*; in that *all* thy Senses begin already to die, saue onely the sense of *paine*; but sith the *beginning* of thy being began with *paine*; maruell the lesse if the end conclude with *dolours*. But if those temporall *dolours* (which onely afflict thy body) be so painfull: O Lord, *Who can endure the deuouring fire? Who can abide the euerlasting burning?*

Isa. 33. 14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ, the Sonne of the liuing God who art the onely *Physitian* that canst ease my *body* from paine

paine; and reſtore my *Soule* to life eternall; put thy *Paſſion*, *Croſſe*, and *Death*, betwixt my *Soule* and thy *Iudgements*, and let the merits of thy *Obedience* ſtand betwixt thy Fathers *Iuſtice* and my *diſobedience*, and from theſe *bodily paines* receiue my ſoule into thine euerlaſting peace: for I cry vnto thee with *Stephen*, *Lord Ieſus receiue my ſpirit.* Act. 75.

The fourth Thought.

THinke that the worſt that death can doe, is but to ſend thy ſoule ſooner then thy fleſh would bee willing, to *Chriſt* and his heauenly ioyes. Remember, that that worſt is thy beſt hope. The worſt therefore of death, is rather a helpe then a harme.

The ſpirituall Sigh vpon the fourth Thought.

O Lord Ieſus Chriſt, the Sauiour of all them that put their truſt in thee: forſake not him that in *miſerie* flyeth vnto thy *Grace* for ſuccour and mercy; O ſound that *ſweet voice* in the eares of my Soule, which thou ſpakeſt vnto the *penitent thief* on the *Croſſe*, *This day ſhalt thou be with me in Paradiſe*. For, I, O Lord, doe (with the Apoſtle) from my Soule ſpeak vnto thee, *I deſire to be diſſolued, and to bee with Chriſt.*

Luke 23. 45.

The fift Thought.

THinke (if thou feareſt to die) *That in Mount Sion there is no death: for he that believeth in Chriſt ſhall neuer die.* And if thou dareſt to liue with

Iſa. 25. 7, 8.
Ioh. 11. 25

without doubt the *life eternall* (whereunto this *life* is a *passage*) *surpasseth all.* There do all the faithfull departed (hauing ended their miseries) liue with Christ in ioyes: and thither shall all the godly which suruiue, bee gathered out of their troubles, to enioy with him eternall rest.

The spirituall Sigh vpon the fift Thought.

O Lord thou seest the malice of Sathan, (who not contenting himselfe, *like a roaring lion*, all the *daies* and *nights* of our life, to seeke our destruction) shewes himselfe most *busie*, when thy Children are *weakest* and *neerest* to their end. *O Lord reproue him*, & preserue my soule. He seekes to terrifie me with *death*, which my *sinnes* haue *deserued*; but let thy *holy Spirit* comfort my soule with the assurance of eternall Life, 1 Pet. 5. 8.

which thy *Bloud* hath *purchased*. Asswage my *paine*, increase my patience, (and if it be thy blessed will) end my troubles: for my soule beseecheth thee with old blessed *Simeon*, *Lord now let me thy seruant depart in peace, according to thy Word.*

Luk. 22. 9.

The sixt Thought.

THinke with thy selfe, what a blessing God hath bestowed vpon thee *aboue many millions* of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast liued in a true Christian Church, and hast grace to die in the *true Christian Faith*, and to be buried in the *Sepulcher of Gods seruants*; who all wait for the *hope of Israel*, the *raising* of their bodies in the *Resurrection of the Iust*.

Act. 26. 6, 7.

Luk. 14. 14

The

The spirituall Sigh vpon the sixt Thought.

O LORD Iesus Christ, *who art the Resurrection and the life, in whom whosoeuer beleeueth, shall liue though hee were dead, I beleeue, that whosoeuer liueth and beleeueth in thee shall neuer die: I know that I shall rise again in the Resurrection of the last day: for I am sure that thou my Redeemer liuest: And though that after my death wormes destroy this body, yet I shall see thee my Lord, and my God in this flesh.* Grant therfore O Christ, for thy bitter death & Passion sake, that at that day I may bee one of them to whom thou wilt pronounce that ioyfull sentence; *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundation of the world.*

Ioh 11.25. 26. Verse 24.

Iob 19.25. 26.

Mat 25.

1610

The seuenth Thought.

THinke with thy selfe how Christ enduted for thee a *cursed death*, and the *wrath of God*, which was due vnto thy sinnes, and what terrible *paine* and cruel *torments* the *Apostles* and *Martyrs* haue voluntarily suffered for the defence of Christs Faith, when they might haue *liued* by *dissembling* or *denying* him: how much more willing shouldest thou bee to depart in the *Faith* of *Christ*, hauing lesse *paines* to torment thee; and more meanes to comfort thee?

Gal. 3. 13.
Lam. 1. 12.

The spirituall Sigh vpon the seuenth Thought.

O Lord, my sinnes haue deserued the *paines of Hell, and eternall death*: much more these *fatherly corrections*, wherwith

with thou doest afflict mee. *But O blessed Lamb of God, which takest away the sinnes of the world, haue mercy vpon mee, and wash away all my filthy sins with thy most precious blood: and receiue my soule into thy heauenly Kingdome; for into thy hands, O Father, I commend my Spirit, and thou hast redeemed mee, O Lord, thou God of truth.*

Ioh 1. 29.
Apo. 5. 1.
Luk. 23. 4

The sicke person ought now to send for some godly and religious Pastor.

IN any wise remember (if conueniently it may bee) to send for some godly and religious *Pastor*, not onely *to pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous Prophet, and* [b] *Elders of the Church*) but also vpon thy Con-

Psal. 31. 5.
[a] Gen 20. 7 Ier. 18. 20. and 3. 1. Eze 4. 14. 1 Sam. 9. 7. & 21. 19. 22.
[b] Iam. 5. 14, 15, 16.

confession, and vnfained repentance, to *absolue* thee of thy sinnes. For, as Christ hath giuen him a *Calling*, to [c] *baptize thee vnto repentance for the remission of thy sinnes*; so hath hee likewise giuen him *a calling*, & [d] *power, and* [e] *authority*, (vpon repentance) *to absolue thee from thy sinnes.* [f] *I will giue thee the Keyes of the Kingdome of Heauen: and whatsoeuer thou shalt binde vpon earth, shall be bound in Heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in Heauen.* And againe, *Verily I say vnto you, Whatsoeuer yee binde on earth, shall be bound in Heauen, and whatsoeuer ye loose in earth, shalbe loosed in heauen.* And againe, *Receiue ye the Holy Ghost, whosoeuer sins ye remit, they are remitted vnto them; and whosoeuer sinnes ye retaine, they are retained.* This Doctrine was as ancient in the Church of God, as *Iob*, for *Elihu* tels him,

[c] Mar. 1. 4 Act. 19. 4.
[d] 1 Cor. 5. 4.
[e] 2 Cor. 10. 1.
[f] Mat. 16. 19.
Mat. 18. 18.
Ioh. 20. 21
Iob 33. 13

That

That when GOD *ſtrikes a man with malady on his bed, ſo that his ſoule draweth near the graue, & his life to the buriers: if there be any meſſenger with him, or an Interpreter, one of a thouſand, to declare vnto man his Righteouſneſſe, then will he haue mercy vpon him,* &c. And anſwerable hereunto (ſaith Saint *Iames*) *If the ſicke haue committed ſinnes,* (vpon his repentance, and the prayers of the Elders) *they ſhall be forgiuen him: theſe haue power to ſhut Heauen, and to deliuer* (the ſcandalous impenitent ſinners) *to Sathan*; For, *the weapons of their warfare are not carnall, but mighty through God, to caſt down,* &c. *and to haue vengeance in readineſſe againſt all diſobedience.* They haue the *Key of looſing*, therefore the *power of abſoluing.*

Iam. 5. 17, 18.

Apo. 11. 6
1 Cor. 5. 5
1 Cor. 10. 2, &c.
Mark 16.
Miniſtri peccata remittũt, non αὐθεντικῶς ſed ὑπηρετικῶς.
1 Cor. 4. 1
2 Cor. 4. 1 2.
Act. 13. 38

The *Biſhops* and *Paſtors* of the Church doe not forgiue ſinne by any *abſolute power* of

of their owne (for ſo onely Chriſt their Maſter forgiueth ſinnes but *Miniſterially*, as the *ſeruants of Chriſt*, and *ſtewards* to whoſe fidelity the Lord and Maſter hath committed his Keyes: and that is when they doe *declare* and *pronounce* either *publikely* or *priuatly*, by the word of God, what *bindeth* what *looſeth*, and the *mercies* of God to penitent ſinners; or his *Iudgement* to impenitent and obſtinate perſons: and ſo doe *apply* the *generall promiſes* or threatnings to the *penitent* or *impenitent*. For Chriſt from Heauen doth by them (as by his *Miniſters on earth*) declare *whom he remitteth and bindeth* and to *whom hee will open the Gates of Heauen*, and againſt *whom* he will ſhut them. And therefore it is not ſaid: *whoſe ſinnes ye ſignifie to be remitted, but whoſe ſinnes ye remit*. They then doe remit ſinne, becauſe Chriſt

To this end ſaith *Baſil* in Aſcet. c. 13 *Chriſtus omnibus Paſtoribus & Doctoribus, ἴσην παρέχει ἐξουσίαν. æqualem tribuit poteſtatem, cuius ſignũ eſt quod omnes ex æquo ligant & ſolvunt, vt Petrus.* Papiſts dare not deny this. *Quilibet ſacerdos (quãtum eſt ex virtute clauium) habet poteſtatem indifferenter in omnes.* In ſupplement. Th. 4. 6.

Christ by their ministery remitteth sinnes, as *Christ* by his *Disciples looſed Lazarus*, *Ioh.* 11. 44. And as no Water could waſh away *Naamans* Leproſie, but the Water of *Iordan*, (though other Riuers were as cleare, becauſe the *promiſe* was annexed vnto the Water of *Iordan*, and not of other Riuers) So, though another man may pronounce the ſame *words*, yet haue they not the ſame efficacy and power to worke on the Conſcience, as when they are pronounced from the mouth of *Chriſts* Miniſters, becauſe that the * *promiſe* is annexed to the *Word* of God in their mouthes: for them hath he [b] *choſen*, [c] *ſeparated*, and [d] *ſet apart* for this *work*, and to them he hath committed the [e] *Miniſtery and word of reconciliation*, by their holy [f] *calling*, and [g] *ordination* they haue receiued the [h] *holy Ghoſt*, and the *miniſteriall power*

Iohn 10.
* Iohn 20. 23.
[b] Act. 1. 24
[c] Act. 13. 2
[d] Rom. 1. 1
[e] 2 Cor. 5. 18, 19.
[f] Act. 13. 2
1 Cor. 1.
Heb. 5. 4.
[g] Tit. 1. 5.
[h] Iohn 20 22, 23.
Act. 13 24

power of binding and looſing. They are *ſent forth* of the *Holy Ghoſt, for this worke whereunto he hath called them.*

And Chriſt giues his Miniſters power to forgiue ſinnes to the penitent, in the ſame * words that he teacheth vs in the Lords Prayer, to deſire God to forgiue vs our ſinnes; to aſſure all penitent ſinners, that God by his Miniſters abſolution, doth fully, through the merits of Chriſts bloud, forgiue them all their ſinnes. So that what Chriſt decreeth in Heauen, *In foro Iudicij*, the ſame he declareth on earth by his *reconciling Miniſters, in foro pœnitentiæ*: ſo that as God hath *reconciled the world to himſelf by Ieſus Chriſt: ſo hath he* (ſaith the Apoſtle) *giuen vnto vs the Miniſtery of reconciliation.*

He that ſent them to *baptize*, ſaying, *Go and teach all nations, baptizing them*, &c. ſent them alſo

* ἐκ τινων ἀφῆτε τας ἁμαρτίας Ioh. 20. 21

Καὶ ἄφες ἡμιν τὰς ἁμαρτίας ἡμῶν. Luk 11. 4

2 Cor. 5. 18.

also to remit sinnes, saying, *As my Father sent me, so send I you: whosoeuer sinnes ye remit, they are remitted vnto them*, &c. As therefore none can *baptize*, (though he vse the same *water*, and *words*) but onely the *lawfull Minister* which Christ hath *called and authorised to this diuine and ministeriall function*; so though others may *comfort* with *good words*; yet none can *absolue* from sinne, but onely those to whom Christ hath committed the holy *Ministery and word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you heareth me*. In a *doubtfull title* thou wilt ask the counsell of thy *skilfull Lawyer*, in perill of *sicknes* thou wilt know the aduice of thy *learned Physitian*, & is there no danger in *dread of damnation* for a *sinner* to be his *owne Iudge?*

Iohn 20. 12, 13.

2 Cor. 2. 7, 10.

Heb 5. 4.

1 Cor. 3. 18, 19.

Luk. 10. 16.

Iudicious *Caluin* teacheth this point of Doctrine most plainely:

Lib. 4. Inst. cap. 4. sect. 12.

plainely: *Etsi omnes mutuò nos debeamus consolari, &c. Although* (saith hee) *we ought to comfort & confirme one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertaine our Consciences of the remission of Sins: Insomuch as they are said to remit sinnes, and to loose soules. Let every faithfull man therfore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered vnto him by the Lord,* to wit, *that (for the easing of his Conscience) he make private confession of his sinnes vnto his Pastor; and that he desire his priuate endeauour for the application of some comfort vnto his soule, whose office it is (both publikely and priuately) to administer Euangelicall Consolation to Gods people.*

Beza

Beza highly * commendeth his practise, and *Luther* saith, *That he had rather lose a thousand worlds, then suffer priuate confession to be thrust out of the Church.* Our *Church* hath euer most [a] *soundly* maintained the *truth* of this doctrine; but most *iustly* abolished the tyrannous and Antichristian abuse of *Popish Auricular confession* which they thrust vpon the *soules* of *Christians*, as an *Expiatory sacrifice*, and a meritorius *satisfaction* for sinne, racking their Consciences to confesse, when they feele no distresse, and to enumerate all their sinnes, which is impossible: that by this meanes they might diue into the secrets of all men, which oft-times hath proued pernicious, not onely to *priuate persons*, but to *publike States*. But the truth of Gods Word is, that no person, hauing receiued *Orders* in the *Church of Rome*

*In Anith. Papatus & Christian. vo. 1. fol 66. Luther to 6. fol. 109. & seq.

a Witnes our Liturgy. D *Hol* absolued D. *Rainold*, who not beingable to speake, kissed the hand wherwith he was absolued.

Rome can truely *absolue* a sinner: for the Keyes of *Absolution* are two: the one is the Key of *Authority*, and that onely [r] *Christ* hath: the other is the Key of *Ministery*, and this he [t] giues to his *Ministers*, who are therefore called the *Ministers of Christ*; *The* [u] *Stewards of Gods Mysteries*: *The* [x] *Ambassadours of Reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* neuer ordained in the New Testament, any order of *sacrificing Priests*, neither is the name of ἱερεὺς, which properly signifieth *Sacerdos*, or *sacrificing Priest*, giuen to any officer of *Christ* in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Iudas*. Neither is there any reall *Priest* in the New Testament, but *onely Christ*. Neither is there any *part of his Priesthood*

[r] Apo. 3. 9 Mar. 2. 7. Luk. 5. 21
[t] Mat. 16 19.
[u] 1 Co. 4. 1
[x] 2 Cor. 5. 20.
Ministerij clauis duplex est, una scientiæ discernendi. 1 Cor. 12. 10. 1 Ioh. 4. 1. Ier. 25. 15. *Alia est potestas ligandi & absoluendi.* Iohn 28. Mat. 17. 41 Heb. 7. 24 27, 28.

hood to bee now accompliſhed on *Earth*; but that which hee fulfilleth in *Heauen*, by making *interceſſion* for vs. Seeing therefore Chriſt neuer ordained any order of *Sacrificing Prieſts*; and that *Popiſh Prieſts* ſcorne the name of *Miniſters of the Goſpell*, to whom onely Chriſt committeth his *Keyes*: It neceſſarily followeth, that *no Popiſh Prieſt* can truly either *excommunicate* or *abſolue* any ſinner, or haue any *lawfull* right to meddle with *Chriſts Keyes*. But the *Antichriſtian abuſe* of this Diuine Ordinance ſhould not aboliſh the *lawfull vſe* thereof betwixt Chriſtians and their Paſtours in *caſes* of *diſtreſſe* of *conſcience*, for which it was chiefly ordained.

Heb. 8 4.
Heb 7.15.

And verily, there is not any meanes more excellent to *humble a proud heart*; nor to raiſe vp an *humble ſpirit*, then this ſpirituall

tuall conference betweene the Pastor and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods *Minister*, aske his *Councell*, and if thou dost truly repent, receiue this *Absolution*: And then doubt not *in foro Conscientiæ* but thy sinnes are as verily forgiuen on earth, as if thou didst heare Christ himselfe *in foro Iudicij*, pronouncing them to be forgiuen in Heauen. *Qui vos audit, me audit*; Hee that heareth you heareth mee. Trie this, and tell me whether thou shalt not find more ease in thy conscience, then can be expressed in words. Did prophane men consider the *Dignity* of this Diuine Calling, they would the more honour the *Calling*, and reuerence the *Persons*.

Luke 10. 16.

The sick man (hauing thus eased his conscience, and receiued

ued his *Absolution*) many doe well (hauing a conuenient number of faithfull Christians ioyned with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Deuill* in his *assaults*. In this respect the [c] *Councell* of *Nice* termeth this Sacrament, *Viaticum, the soules prouision for her iourney*. And albeit the *Lords Supper* bee an Ecclesiasticall action, yet for as much as our *Lord* (at the first institution) celebrated it in a [d] priuate house, and that [e] S. *Paul* termeth the *houses* of Christians the *Churches of Christ*, and that [f] *Christ* himselfe hath promised *to bee in the middest of the faithfull, where but two or three are gathered together in his name*: I see no reason, but if Christians *desire* it (when they are not, through sicknesse, able to come to the *Church*) but that they

[c] *Concil. Nic. Can.* 12.

[d] Mat. 26. 18. Lu. 22. 12.
[e] Rom. 6. 5 Phil. v. 2.
[f] Mat. 18. 20.

they ſhould receiue, and Paſtors ought to adminiſter vnto them the Sacraments at home. He ſheweth more ſimplicity then knowledge, who thinkes that this ſauours of a *priuate Maſſe*: for a Maſſe is called *priuate*, not becauſe it is ſaid in a priuate houſe, but becauſe (as Biſhop [a] *Iewell* teacheth out of [b] *Aquinas*) the Prieſt receiueth the Sacrament himſelfe alone, without diſtribution made vnto others, and then it is priuate, although the whole Pariſh bee preſent and looke vpon him. There is as much difference betweene ſuch a Communion, and the *Antichriſtian idoll* of a priuate *Maſſe*, as there is betwixt Heauen and hell. For at a Communion in a priuate Family vpon ſuch an extraordinary occaſion, *Chriſt his inſtitution* is obſerued; Many faithfull Brethren meet together and

[a] *Iewell* againſt *Harding*, *Art.* 1. of priuate Maſſe *Fol.* 4.

[b] *In miſſis priuatis ſufficit ſi vnus ſit præſens, ſcilicet Miniſter, qui populi totius perſonam gerit.* Aqu. par. 3. quæſt. 38. Art. 3.

and *tarry one for another*, Christ his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate, M. *Caluin* saith, *That he doth very willingly admit Administring of the communion to them that are sicke, when the case and opportunity so requireth.* And in [a] another place hee saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper vnto the sicke.* Yet I would wish all Christians to vse to receiue often (in their health) especially once euery Moneth with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion, nor so much to bee troubled themselues for want of the Sacrament. For as Master *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to bee restrained to*

De cœnæ administratione ita sentio, libẽter admittẽdum esse hunc morẽ vt apud ægrotos celebretur communio, cum res ita & opportunitas ferat. Epist 51

[a] *Cur cœnã ægrotis negandam esse non arbitror, multæ & graues causæ me impellunt.* Epist. 93. *Perkins* his right way to dying well.

the time of receiuing, but it extends it ſelf to the whole time of mans life afterwards: the efficacy whereof, did men throughly vnderſtand, they ſhould not need to bee often exhorted to receiue it.

Admonitio ad Paſtores

Paſtores omnes hîc exoratos vellem, vt in huius controuerſiæ ſtatum penitùs introſpicientes; nec fideles ex hâc vitâ migrantes, & panem vitæ petentes, viatico ſuo fraudari ſinant, nè lugubris iſta in ijs adimpleatur lamentatio: Lam. 4. 4. Paruuli panem petunt, & non eſt qui frangat eis.

As therefore when a wicked *Liuer* dyeth, he may ſay to Death, as *Ahab* ſaid to *Eliah*, *Haſt thou found me, O mine enemie?* 2 Kings 22. 20. So on the other ſide, when it is told a penitent ſinner, that death knockes at the doore, and beginnes to looke him in the face; hee may ſay of death as *Dauid* ſaid of *Ahimaaz*, *Let him come* and welcome: 2 Sam. 18. 20.

Vt moriare piùs, viuere diſce piè.

come: *for he is a good man, and commeth with good tidings*: he is the messenger of Christ, and bringeth vnto me the ioyfull newes of eternall Life. And as the *Red Sea* was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to conueigh them to *Canaans* possession: so death to the wicked, is a *sinke* to hell and condemnation; but to the godly, the *Gate* to euerlasting life and saluation. And *one day* of a * *blessed death*, will make an amends for *all* the *sorrowes* of a *bitter life*.

* *Summum hominis bonum beatus ex hâc vitâ exitus.*

When therefore thou perceiuest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde these words, fixing the eyes of thy soule vpon *Iesus Christ* thy Sauiour.

A Prayer at the yeelding vp of the Ghost.

Ioh.1.29. O *Lambe of God*, which by thy Bloud hast taken away the sinnes of the World: haue mercy vpon mee a sinner,
Act.7.59. *Lord Iesus receiue my Spirit*, Amen.

When the sick party is departing, let the faithfull that are present, kneele downe and commend his soule to God, in these or the like words.

O Gracious GOD, and mercifull Father, *who*
Psal.3.16. *art our refuge and strength, and a very present helpe in trouble*; lift vp the *light of thy fauou-*
Psal.4.6. *rable countenance* at this instant vpon thy Seruant, that now commeth to appeare in thy presence: *wash away*, good Lord, all *his sinnes*, by the merit

of *Christ Iesus bloud*, that they may neuer bee laid to his charge. Increase his *Faith*, preserue and keepe safe his *Soule* from the danger of the *Deuill*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *louing Father*, and that hee is thy Childe by *Adoption* and *Grace*. Saue, O Christ the price of thine owne bloud, and suffer him not to be lost, whom thou hast bought so deerely. Receiue his soule, as thou didst the penitent *Thiefe* into thy heauenly *Paradise*: Let thy blessed *Angels* conduct him hither, as they carried the soule of *Lazarus*; and grant vnto him, a ioyfull resurrection at the last day. O Father, heare vs for him, and heare thine owne *Sonne*, our onely *Mediator*, that *sits at thy right hand*, for him and vs all: euen for the merits of that bitter

1 Ioh. 1. 7.

death and passion which hee hath suffered for vs. In confidence whereof, we now recommend his soule into thy fatherly hands: in that blessed Prayer, which our Saviour hath taught vs in all times of our troubles to say vnto thee.

Our Father, &c.

Thus farre of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THe *Practice of Piety* in dying for the Lord, is termed *Martyrdome.*

1 Cor. 12. 13. *Sanguis Martyrum Semen Ecclesiæ.*

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to invite many, *and to confirme* all, *to*

to embrace the truth thereof. To this kind of death, Christ hath promised a *Crowne*: *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Which promise the Church so firmely beleeueth, that they termed *Martyrdome* it selfe a *Crowne*: And God, to animate Christians to this excellent prize, would, by a *prediction* that *Steuen*, the first Christian *Martyr*, should haue his name of a *Crowne*.

Martyres acceperunt non dederũt coronas. Leo *Martyrio coronatus.* Full vsually. δώσω σοὶ τὸν στέφανον τῆς ζωῆς. Apo. 2. 10. Ber Ser in fest. Inno. Erid. Nau. in vit. Ioban. Flores Hist. ad An. 59.

Of *Martyrdome* there are three kinds:

1. *Sola voluntate*, in will only: as *Iohn* the *Euangelist*, who (being boiled in a Cauldron of Oyle) came out rather *anointed* then *sod*, and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of *Bethlehem*. Mat. 2.

3. *Voluntate & opere*, both in will and deed: as in the Primitiue Church, *Stephen*, Acts 7.

Polycarpus, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glouer*, *Taylor*, and others innumerable: whose fiery *zeale* to GODS truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the *cruelty* of the death, but the *innocencie* and *holinesse* of the cause, that maketh a Martyr. Neither is an *erronious* conscience a sufficient warrant to suffer *Martyrdome*, because *Science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erronious consciences, thought *they did God good seruice* and *Paul of zeale breathed out slaughters against the Lords Saints*. Now whether the cause of our *Seminarie Priests* and *Iesuites* be so holy, true

Acts and Monuments.

1 Pe. 2. 19

Causa non passio, facit Martyrem. Aug. Ep. 6. 1.

Non mortes, sed mores. D. Boys

Tho Aqu 1. 2 quęst 19. art. 6.

Ioh. 16. 2. Acts 9. 1. Phil. 3. 6

true and *innocent*, as that it may *warrant* their Consciences to *suffer death*, and to *hazard* their *eternall salvation* thereon, let *Pauls* Epistle written to the *ancient* Christian *Romans* (but against our *new Antichristian Romans*) bee iudge: And it will plainely appeare, that the Doctrine which S. *Paul* taught to the ancient Church of *Rome*, is *ex diametro*, opposite in 26. fundamentall points of true Religion, to that which the *new* Church of *Rome* teacheth and maintaineth. For, S. *Paul* taught the Primitiue Church of *Rome*,

Epistola ad Romanos, is now, *Epistola in Romanos.*

1. That our *Election* is of Gods *free grace*, and not *ex operibus præuisis*, Rom 9. 12. Rom. 11. 5, 6.

2. That wee are *iustified* before God by *faith* onely, without *good works*, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the *good workes* of

the regenerate; are not of their *own condignity meritorious*, nor such as can deserue Heauen, Rom. 8.18. Rom. 11.6. Rom. 6. 23.

4. That *those Bookes onely* are *Gods Oracles* and *Canonicall Scripture*, which were committed to the *custody* and *credit* of the *Iewes*, Rom. 3.2. Rom. 1. 2. Rom. 16.16. such were neuer the *Apocrypha*.

5. That the *Holy Scriptures* haue Gods authority [d] Rom. 9. 17. Rom. 3.4. Rom 11. 32. conferred with Gal. 3. 21. Therefore aboue the authority of the *Church*.

6. That all, as well *Laity* as *Clergy*, that will be saued, must familiarly *read* or *know* the *holy Scriptures*. Rom. 15.4. Rom. 10.1.2. Rom. 16.26.

7. That all *Images* made of the true *God*, are very *Idols*, Rom. 1.23. and Rom. 2.22. conferred.

8. That

[d] Note that the Scripture saith, and God saith the Scripture concludeth, is all one with *Paul*, τὰ εἰδωλα. Hauing reference to what he spake before, *Rom.* 1.22. of Images

8. That to *bow* the *knee religiously* to an *Image*, or to worship any creature, is meere *Idolatry*, Rom.11.4. and a lying *seruice*, Rom.1.25.

9. That wee must not pray vnto any, but to God onely, in whom we beleeue, Rom.10.13. 14. Rom.8.15.27. therefore not to *Saints* and *Angels*.

10. That Christ is our *onely* Intercessor in Heauen, Rom.8. 34. Rom.5.2. Rom.16.27.

11. That the onely *Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serue God in *Holinesse* and *Righteousnesse*, Rom.12.1. Rom.15.16. therefore no *reall* sacrificing of Christ in the Masse.

12. that the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom.1.9. Rom.12.11. Rom.6. 18. conferred.

13. That all Christians are to

to pray vnto God in their *owne native* language, Rom.14.11.

14. That wee haue not of our selues, in the state of *corruptiõ free will vnto good*. Rom. 7.18.&c. Rom.9.16.

15. That Concupiscence in the *Regenerate*, is *sinne*, Rom.7. 7,8,10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe and seale* that it is conferred already vnto vs, Rom.4.11.12, Rom.2.28.29.

17. That euery true beleeuing Christian may in this life, be *assured of his saluation*, Rom. 8.9.16.35,&c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom.7.10. &c. Rom.3. 19.&c. Rom.11.32.

19. That to place Religion in the difference of *Meates* and *Dayes*, is superstition, Rom.14. 3.5,6.17.23.

20. That

20. That the *imputed righteousnesse* of Christ, is that only that makes vs iust before God, Rom.4.9.17.23.

21. That Christs *flesh* was made of the *Seed of Dauid*, by *Incarnation*: *not* of a *Wafer Cake*, by Transubstantiation, Rom.1.3.

22. That all *true* Christians are *Saints* and not those whom the Pope onely doth *canonize*, Rom.17. Rom.8.27. Rom.2.15 31. Rom,16.2. and 15. Rom.15. 25.

24. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom.16. 20.

25. That euery soule must of *conscience be subiect*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which beare the *sword*, Rom.13.1.2. &c. and therefore the *Pope* and *all Prelates* must bee subiect to their *Emperours*, *Kings*, and *Magi-*

Magistrates, vnlesse they will bring *Damnation* vpon their Soules, as *Traitors*, *that* resist God and his *Ordinance*. Rom. 13.2.

25. That *Paul*, (not *Peter*) was ordained by the *grace of God*, to be the *cheife Apostle of* the *Gentiles*, and consequently of *Rome*, the chiefe Citie of the *Gentiles*, Rom. 15.15. 16.19. 20. &c. Rom. 11.14. Rom. 16.4.

26. That *the Church of Rome may erre, and fall away* from the true Faith, as well as the *Church of Ierusalem*, or any other *particular Church*, Rom. 11 20, 21.22.

And seeing the *new vpstart Church of Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught

It seemes by Rom 15.19.18. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were conuerted by those preachers whō he had sēt thither before him; for he calls them his *helpers*, v.3 9. *Kinsmen* v.7.13 *fellow prisoners*, v.7. *the first fruits of Achaia*, where he had preached, v.7. *all familiar to him and to Tertius*, who wrote the Epi v.22 And therefore they came so ioyfully to meet *Paul* at *Appii forum*, hearing that he was comming towards *Rome*, Act 28.15.

taught the *Primitiue Romans*, let *God* and this *Epiſtle* Iudge betwixt them and vs; whether of vs both ſtands in the true *ancient Catholike faith*, which the *Apoſtle* taught the old *Romans*? And whether wee haue not done well to *depart* from them, ſo farre as they haue departed from the *Apoſtles Doctrine*? And whether it be not better to returne to Saint *Pauls* truth, then ſtill to continue in *Romes* error? And if this bee true; then let *Ieſuites* and *Seminarie Prieſts* take heede and feare, leaſt it be not *faith*, but *faction*, not *truth*, but *treaſon*, not *religiō*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cauſe of their deaths: And being ſent from a troubleſome *Apoſtaticall Sea*, rather then from a peaceable *Apoſtolicall* Seate, becauſe they cannot bee ſuffered to perſwade Subiects to breake

breake their *Oathes*, and to withdraw their *Allegiance* from their *Soueraigne*, to raise rebellion, to mooue inuasion, to stabbe and poyson *Queenes*, to kill and murther *Kings*, to blow vp whole States with *Gun-powder*; they desperately cast away their owne *bodies* to bee hanged and quartered: and (their *soules* saued, if they belong to God) I wish *such honour to all his Saints* that sends them. And I haue *iust* cause to feare, that the miracles of *Lipsius* two Ladies, *Blunt-stones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not suffice to cleare, that these men are not *Murtherers* of themselues, rather then *Martyrs* of *Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to confesse that it was for *Treason*, and not

Ac 149.9. *Vt* Alexâdri causa *ijs qui illam scire cupiũt patefiat: iudicatus est Ephesios* Æmilio Frontino *Proconsule non propter professionis nomen, sed propter perpetrata latrocinia: cum iam esset prævaricator (& proditor)* Euseb. *hist. Eccles. lib. 5 cap. 1. 8.*

not for *Religion* that he dyed? But if the Priests of such a *Gunpowder* Gospell be *Martyrs*, I maruel who are *Murderers*? If they be *Saints*, who are *Scythians*? And who are *Canibals*, if they be *Catholiques*?

But leauing these, if they will be filthy, to their filthines still: let vs (to whose fidelity the Lord hath committed his *true Faith*, as a precious *depositum*) pray vnto God that wee may leade a holy life, answerable to our holy *Faith*, in Piety to *Christ*, and obedience to our *King*: that if our Sauiour shall euer *count vs worthy that honour to suffer* Martyrdome for his *Gospells* sake: bee it by open *burning* at the Stake, as in *Q. Maries dayes*: or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisian Mattens*, in being blowne vp with *Gun-powder*, as was intended

2 Tim. 6. 20. Pro 24. 21 1 Pet. 2. 17

Acts 5. 41

intended in the Parliament-Houſe: wee may haue grace to pray for the aſſiſtance of his holy Spirit, ſo to ſtrengthen our *frailtie*, and to defend his *cauſe*, as that we may ſeale with our deaths the *Euangelicall* truth which we haue profeſſed in our *lines*: That in the dayes of our liues we may be bleſſed by his Word, in the day of death be bleſſed in the Lord, and in the day of *Iudgment*, be the *bleſſed* of his *Father*. *Euen ſo grant Lord Ieſus*. Amen.

A diuine Colloquy betweene the Soule and her Sauiour, concerning the effectuall merits of his dolorous Paſſions.

Soule.

LOrd, wherefore diddeſt thou waſh thy Diſciples feet?

Chriſt. To teach thee how thou

thou ſhouldeſt prepare thy ſelfe to come to my Supper.

S. *Lord, why wouldeſt thou waſh them thy ſelfe?* Ioh.13.14

C. To teach thee humility, if thou wilt be my Diſciple.

S. *Lord, wherefore diddeſt thou before thy death inſtitute thy laſt Supper?*

C. That thou mighteſt the better remember my death: and bee aſſured that all the *merits* thereof are thine.

S. *Lord, wherefore wouldeſt thou goe to ſuch a place, where* Iudas *knew to find thee?*

C. That thou mighteſt know that I went as willingly to ſuffer for thy ſinne, as euer thou wenteſt to any place to commit a ſinne. Lu.12.19 Ioh 18.2.

S. *Lord, wherefore wouldeſt thou begin thy Paſſion in a Garden?* Ioh.18.1.

C. Becauſe that in a Garden thy ſinne tooke firſt beginning? Gen.3 3.

S. *Lord,*

Mat 6. 40. S. *Lord, wherefore did thy three select Disciples fall so fast asleepe, when thou beganst to fall into thy agony?*

C. To shew that I alone wrought the worke of thy Redemption.

Isa.63.5. S. *Lord, why were there so many plots and snares laid for thee?*

Mat.26.4. C. That I might make thee to escape all the snares of thy ghostly hunter.

Mat.26. 42. S. *Lord, why wouldest thou suffer* Iudas *(betraying thee) to kisse thee?*

Gen.3.4.6 C. That by enduring the words of *dissembling lips*, I might there begin to expiate sin, where Sathan *first* brought it into the world.

Mat.27 3. S. *Lord, why wouldest thou be sold for* 30 *peeces of silver?*

Mat.26. 39. C. That I might free thee from perpetuall bondage.

Heb.5.7. S. *Lord, why didst thou pray with such strong crying and teares?*

C. That

C. That I might quench the fury of Gods iuſtice, which was ſo fiercely kindled againſt thee. Lu.22.44

S. *Lord, why waſt thou ſo affraid, and caſt into ſuch an Agonie?*

C. That ſuffering the wrath due to thy ſins, thou mighteſt bee more ſecure in thy death, and finde more comfort in thy croſſes.

S. *Lord, wherefore didſt thou pray ſo oft and ſo earneſtly, that the cup might paſſe from thee?* Mat.26. 39,42,44.

C. That thou mighteſt perceiue the horrour of that curſe and wrath, which being due to thy ſinnes, I was then to drinke and endure for thee. Gal.3.3.

S. *Lord, wherefore didſt thou after thy wiſh ſubmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt doe in all thy afflictions; and how willingly thou ſhouldeſt yeeld to beare with

with patience that Crosse, which thou seest to come from the iust hand of thy heauenly Father.

Lu.22.44 S. *Lord, wherefore diddest thou sweat such drops of water and bloud?*

C. That I might cleanse thee from thy staines and bloudy spots.

S. *Lord, why wouldest thou be taken, when thou mightest haue escaped thine enemies?*

Lu.22.54. C. That thy spirituall enemies should not take thee, and cast thee into the prison of *vtter darknesse.*

Mar.5.25. Mat. 21. 13.

S. *Lord, wherefore wouldest thou be forsaken of all thy Disciples?*

Mat.26. 56. Ioh.18.1. C. That I might reconcile thee vnto God, of whom thou wast forsaken for thy sinnes.

S. *Lord, wherefore wouldest thou stand to be apprehended alone?*

C. To shew thee, that my loue

loue of thy Saluation was more then the loue of all my Disciples.

S. *Lord, wherefore was the young man caught by the Souldiers and vnstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?* Marke 14 51,52.

C. To shew their *outrage* in apprehending me, and my *power* in preseruing out of their outragious hands *all my Disciples*, who otherwise had beene *worse* handled by them, then was that *yong man*.

S. *Lord wherefore wouldest thou be bound?* Mat.27.2.

C. That I might loose the cords of thine iniquities.

S. *Lord, why wast thou denied of* Peter? Luk.2.57

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in *man*, and that *saluation proceeds* of my meere *mercy*.

S. *Lord*,

S. *Lord, wherefore wouldest*
Luk. 22. 60. *thou bring* Peter *to repentance by the crowing of a Cock?*

C. That none ſhould deſpiſe the meanes which GOD hath appointed for their conuerſion, though they ſeeme neuer ſo meane.

Luk. 22. 61. S. *Lord, wherfore diddeſt thou at the Cocke crowing turne and looke vpon* Peter?

C. Becauſe thou mighteſt know, that without the helpe of my grace, no meanes can turne a ſinner vnto God, when he is once fallen from him.

Ioh. 19. 5. S. *Lord, wherefore waſt thou couered with a purple robe?*

C. That thou mighteſt perceiue that it was I that did away thy *Scarlet ſinnes.*

Iſa. 1. 8.

Mat. 27. 29. S. *Lord, wherefore wouldeſt thou be crowned with thornes?*

C. That by wearing *Thornes*, the *firſt fruits* of the curſe, it might appeare, that it is I which takes away the

ſinnes

in and *curse* of the world, and crowne thee with the crowne of life and glory. 2.Pet.5. Apo.2.10.

S. *Lord, why was a Reed put into thy hand?* Ma 27.20

C. That it might appeare that I came not to *breake the bruised Reed.* Ma.12.20

S. *Lord, wherefore wast thou mocked of the Iewes?* Ma.27.39

C. That thou mightest insult ouer Deuils, who otherwise would haue mocked thee, as the *Philistims* did *Samson.* Iudg.16.25.

S. *Lord, wherefore wouldest thou haue thy blessed face defiled with spittle?* Ma.26.27

C. That I might cleanse thy face from the shame of sinne.

S. *Wherefore (Lord) were thine eyes hood-wink'd with a veile?* Ma.14.65

C. That thy spirituall blindnesse being remooued, thou mightest behold the *face of my Father* in heauen.

S. *Lord, wherefore did they* Ma.27.20

Mat. 27. 15. *buffet thee with fists, and beat thee with staues?*

C. That thou mightest be freed from the stroakes and tearings of infernall fiends.

Ma. 27. 39. S. *Lord, wherefore wouldest thou be reuiled?*

C. That God might speake peace vnto thee by his Word and Spirit.

Ioh. 19. 3. Isa. 53. 2. S. *Lord, wherefore was thy face disfigured with blowes and bloud?*

C. That thy face might shine glorious as the Angels in Heauen.

Ma. 13. 13 Ma. 22. 30

Ioh. 19. 1. S. *Lord, wherefore wouldest thou be so cruelly scourged?*

C. That thou mightest bee freed from the sting of Conscience, and whips of euerlasting torments.

Mar. 14. 53. S. *Lord, wherefore wouldest thou bee arraigned at* Pilates *Barre?*

C. That thou mightest at the last day bee acquitted before

fore my Iudgement-Seat.

S. *Lord, wherefore wouldest thou be falsly accused?* Luk 23.2.

C. That thou shouldest not be iustly condemned.

S. *Lord, wherefore wast thou turned ouer to be condemned by a strange Iudge?* Mat.27.2.

C. That thou being redeemed from the captiuity of a hellish Tyrant, mightest bee restored to God, whose owne thou art by right.

S. *Wherefore, O Christ, didst thou acknowledge, that* Pilate *had power ouer thee from aboue?* Ioh.19.11

C. That *Antichrist* (vnder pretence of being my Vicar) should not *exalt himselfe aboue all Principalities and powers.* Rom.13.1 1 Pet,2. 13, 14.

S. *Lord, why wouldest thou suffer thy passion vnder* Pontius Pilate, *being a* Roman President *to* Cæsar *of* Rome? Luk.23.1 Ioh.19.1. &c.

C. To shew that the *Cæsarian* and *Pontifician policie* of *Rome* should chiefly per- Note well Apo 11 8 Apo.17. 5,6,14.

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secute my Church, and *crucifie* me in my members.

Ioh.19.16

S. *But why Lord, wouldest thou be condemned?*

Lu.23.34.

C. That the Law being condemned in mee, thou mightest not be condemned by it.

Rom.8.3.

S. *But why wast thou condemned, seeing nothing could be proued against thee?*

Ma.27.34 Ioh.19.6.

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the City?*

Ma.27.34 Heb13.13

C. That I might bring thee to rest in the heauenly City.

Lu.23.25.

S. *Lord, why did the Iewes compell* Simon *of* Cyrene, *comming out of the field, to carie thy Crosse?*

Mat 27.32.

C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee; and what must bee euery *Christians case* which goeth out of the field of

of this world toward the heauenly Ierusalem.

S. *Lord, why wast thou stripped of thy garments?* Io. 19. 23.

C. That thou mightest see how I forsooke all to redeeme thee.

S. *Lord, wherefore wouldest thou be lift vp vpon a Crosse?* Luke 23.

C. That I might lift thee vp with me to Heauen.

S. *Lord, wherefore didst thou hang vpon a cursed Tree?* Luke. 23. 33.

C. That I might satisfie for the sinne committed in eating the forbidden fruit of a tree. Gen. 2 17.

S. *Lord, wherefore wouldest thou hang betweene two theeues?* Luke. 23.

C. That thou my deare soule mightest haue place in the midst of heauenly Angels. Psa. 22. 16, Io. 29. 25.

S. *Lord, wherefore were thy hands and feet nailed to the Crosse?*

C. To inlarge thy *hands* to doe the workes of righteousnesse; and to set thy *feet*

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at liberty, to walke in the *wayes of peace.*

Mat. 27. 33. S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens sculls?*

C. To assure thee, that my *death* is *life* vnto the dead.

S. *Lord, why did not the Souldiers diuide thy seamelesse coat?*

Ioh. 19. 24.

C. To shew that my *Church* is *one* without *rent* or *schisme.*

S. *Lord, wherefore didst thou tast vinegar and gall?*

Ma. 27. 34.

C. That thou mightest eate the *bread of Angels,* and drinke the *water of life.*

S. *Lord, why saidst thou vpon the Crosse, It is finished?*

Ioh. 19. 30.

Ro. 10. 4. 2 Cor. 3. 13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Ioh. 19. 34.

S. *Lord, why didst thou cry out vpon the crosse, my God, my God, why hast thou forsaken me?*

C. Least thou being forsaken o

of God, shouldest haue beene driuen to crie in the paines of Hell, woe, and alas, for euermore.

S. *Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?* Mat. 27. 45.

C. That thou mightest see an Image of those hellish paines which I suffered, to deliuer thee from the endlesse paines of hell, and euerlasting chains of darkenesse. 2 Pet. 2. 4. Iude v. 6.

S. *Lord, why wouldest thou haue thine armes nai'ed abroad?* Ioh 19. 23.

C. That I might imbrace thee more louingly, my sweet soule.

S. *Lord, how did the Thiefe that neuer wrought good before, obtain Paradise vpon so short repentance?* Lu 23. 43.

C. That thou mayest see the power of my death, to forgiue them that repent, that no sinner needs despaire.

S. *Lord, why did not the other*
Luke 23. 39. *thiefe which hanged as neare*
thee, obtaine the like mercy?

Rom 9. 18. 22. C. Becauſe I leaue *whom I will*, to harden themſelues in their lewdneſſe to deſtruction; that all ſhould feare, and none preſume.

S. *Lord, wherefore didſt thou*
Mat. 26. 50. *cry with ſuch a loud and ſtrong*
voice in yeelding vp the ghoſt?

Ioh. 10. 18 C. That it might appeare that *no man took my life from me*, but that I laid it downe of my ſelfe.

S. *Lord, wherefore didſt thou*
Luke. 23. 46. *commend thy ſoule into thy Fa-*
thers hands?

Ioh. 13. 1. C. To teach thee what thou ſhouldeſt doe, being to depart this life.

Mat. 17. 51. S. *Lord, wherefore did the veile of the Temple rend in twaine at thy death?*

Eph. 2. 14. Heb. 10. 19. 20. C. To ſhew that the *Leuiticall Law* ſhould bee no longer a *partition wall* betweene

Iewes

Iewes and *Gentiles*: and that the way to heauen is now open to all beleuers. Mat. 27. 51.

S. *Lord, wherefore did the earth quake, and the ſtones cleaue at thy death?*

C. For horrour to beare her Lord dying: and to vpbraid the cruell hardneſſe of ſinners hearts.

S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the Theeues who hanged at thy right and left hand?* Exo. 12. 45 Pſ. 22. 16. Zac. 12. 10

C. That thou mighteſt know, that they had no power to doe any more vnto mee, then the Scripture had fore-told that they ſhould doe, and I ſhould ſuffer to ſaue thee.

S. *Lord, wherefore was thy ſide opened with a ſpeare?* Ioh. 20. 34

C. That thou mighteſt haue a way to come nearer my heart.

S. *Lord, wherefore ran there out of thy precious ſide blood and water?* Ioh. 19. 34

C. To assure thee that I was slaine indeed, seeing my *heart-blood* gushed out, & the water which compassed my heart, flowed forth after it: which once *spilt*, man must needs die.

S. *Lord, wherefore ranne the blood first by* * *it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: 1. That by my bloud-shedding, Iustification and Sanctification were effected to saue thee: 2. That my Spirit by the conscionable vse of the water in Baptisme, and bloud in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie me.

S. *Lord, wherefore did the graues open at thy death?*

C. To signifie, that *Death* by my *death*, had now receiued his Deaths wound, and was ouercome.

S. *Lord,*

There is about mas heart a skin called *Pericardium*, cōtaining water, which cooles & moystens the heart, lest it should be scorched with continuall motion. This skin once pierced, man cannot liue. *Columb. Anatom. lib. 7. Horst. de nat. human. lib. 1. cap. 87. 5.*

* 1 Io. 5. 6. Mat. 17. 52.

S. *Lord, wherefore wouldest thou be buried?* Mat.27. 60.

C. That thy sinnes might neuer rise vp to iudgement against thee.

S. *Lord, wherefore wouldest thou be buried by two such honorable Senators, as* Nicodemus *and* Ioseph *of* Arimathea? Ma.27.60 Ioh.19. 38,40.

C. That the *truth* of my *death* (the *cause* of thy *life*) might more euidently appeare vnto all.

S. *Lord, wherefore wast thou buried in a new sepulcher, wherein was neuer man laid before?* Ioh.19.41. Ma.27.60

C. That it might appeare, that *I*; and not *another* arose: and that by mine owne power, not by anothers vertue; like him who reuiued at the touching of *Elishaes* bones. 2 Kings 13.1.

S. *Lord, wherefore didst thou raise vp thy body againe?* Mat.28.6 Ro.4.35.

C. That thou maist bee assured that thy sinnes are discharged, and that thou art iustified.

S. *Lord,*

Mat. 27. 32. 35.

S. *Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?*

Act. 17. 31.

C. To giue an assurance, that all the *Saints* shall arise by the vertue of my *Resurrection*, at the last day.

Ps. 116. 11. Gal. 6. 17.

S. *Lord, what shall I render vnto thee for all these benefits?*

C. Loue thy Creatour, and become a new creature.

The Soules Soliloquie, rauished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Sauiour, and aye blessed Redeemer, that thou wast thus betrayed of *Iudas*, sold of the *Iewes*, apprehended as a Malefactour, and led bound as a Lambe to the slaughter? What euill hadst thou committed, that thou shouldest bee thus openly *arraigned*,

raigned, *accused* falsly, and vniustly condemned before *Annas* and *Caiaphas*, the *Iewish* Priests, at the Iudgement-Seate of *Pilate* the *Romane* President? What was thine offence? Or to whom didst thou euer *wrong*? that thou shouldest bee thus pitifully *scourged* with whips, *crowned* with thornes, *scoffed* with floutes, *reuiled* with words, *buffetted* with fists, and *beaten* with staues? O Lord, what diddest thou deserue, to haue thy blessed face *spit* vpon, and *couered* (as it were) with shame? to haue thy garments *parted*, thy hands and feet *nailed* to the Crosse: to bee *lifted* vp vpon the cursed Tree, to bee *crucified* among Theeues, and made to taste gall and vinegar? and in thy deadly extremitie, to indure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea,

to

to haue thy innocent heart *pierced* with a cruell ſpeare, and thy precious bloud to be *ſpilt* out before thy bleſſed *Mothers* eyes? Sweet Sauiour, how much waſt thou tormented to endure all this, ſeeing I am ſo much amazed but to thinke vpon it! I enquire for thine offence, but I can finde none in thee; no, not ſo much as *guile* to
1 Pe. 2 22. *haue beene found in thy mouth.* Thine *enemies* are challenged, and none of them dare *rebuke*
Ioh. 1 4, 5 *thee of Sinne*: Thine *Accuſers* (that are ſuborned) agree not in their witneſſe, the *Iudge* that condemnes thee, openly cleareth thine *Innocency*; his *Wife*
Mat. 27. 19. ſends him word, that ſhee was warned in a dreame, that thou waſt a iuſt man; and therefore ſhould take heed of doing iniuſtice vnto thee: The *Centurion* that executes thee; confeſſeth thee of a truth, *to be both a iuſt man, & the very Son of God.*

The

The *Theefe* that hangeth with thee iuſtifieth thee; *that thou haſt done nothing amiſſe.* What is the cauſe then, ô Lord, of this thy cruell Ignominy, Paſſion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrows; my ſinnes wrought thy ſhame, mine *iniquities* are the *occaſion* of thy *iniuries.* I haue committed the fault & thou art plagued for the *offence*: I am *guilty*, and thou art *arraigned*; I committed the *ſin*, and thou ſufferedſt the *death*: I haue done the *crime*, and thou hangedſt on the *Croſſe.* Oh the deepeneſſe of Gods loue! Oh the wonderfull diſpoſition of heauenly *grace!* Oh the vnmeaſurable meaſure of diuine *mercy!* The *wicked* tranſgreſſeth, and the *iuſt* is puniſhed; the *guilty* is let eſcape, & the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmleſſe* condemned: what the *euill Man* deſerued, the *good*

good man suffereth: the *seruant* doth the *fault*; the *Master* endures the *stroke*. What shall I say? *Man* sinneth, and *God* dieth. O Sonne of God! who can sufficiently expresse thy *loue*? or commend thy *pitie*? or extoll thy *praise*? I was *proud*, and thou art *humbled*: I was *disobedient*, and thou becameſt *obedient*: I did eat the *forbidden fruit*, and thou didſt hang on the *curſed tree*: I played the *Glutton*, and thou diddeſt *faſt*. *Euill concupiſcence* drew me to eat the *pleaſant Apple*, and *perfect charity* led thee to drinke of the *bitter Cup*. I aſſayed the *ſweetneſſe* of the *fruit*, and thou diddeſt taſte the *bitterneſſe* of the *gall*. Fooliſh *Eue* ſmiled when I laughed; but bleſſed *Mary* wept, when thy heart bled and died. O my God, here I ſee thy *goodneſſe*, and my *badneſſe*: thy *Iuſtice*, and my *iniuſtice*: the *impietie* of my *fleſh*, the

the piety of thy nature. And now, O blessed *Lord*, that thou hast endured all this for my sake; *What shall I render vnto thee for all thy benefits* bestowed vpon mee a sinnefull soule? Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay; for I am in that respect bound with all my powers and affections to *love* and to adore thee. If I owed my *selfe* vnto thee, for giuing mee *my selfe* in my creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death, to procure my *redemption?* Great was the benefit that thou wouldest create me of *nothing*, but what tongue can sufficiently expresse the greatnesse of this grace, that thou diddest redeeme mee with so deare a price, when I was *worse then nothing*? Surely, O Lord, if I cannot pay the thankes which I owe

owe thee; (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure*): it is the abundance of thy *blessings* that makes mee such a *bankerupt*, that I am so farre vnable to pay the principal, that I cannot possibly pay so much as the interest of thy loue.

But, O my Lord, thou knowest, that since the losse of thine Image, by the fall of my first vnhappy parents, I cannot loue thee with all my might, and my minde, as I should: therefore as thou diddest first cast thy loue vpon mee, when I was a *child of wrath*, and a lumpe of the lost and condemned world; so now, I beseech thee, shed abroad thy loue by thy Spirit through all my faculties and affections: that though I can neuer pay thee in that measure of loue which thou hast deserued, yet I may

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endeauour to repay thee in ſuch a manner, as thou vouchſafeſt to accept in mercy; that I may in truth of Heart, loue my Neighbour for *thy ſake*, and loue thee aboue all for thine *owne* ſake. Let nothing be *pleaſant* vnto me, but that which is *pleaſing* vnto thee. And, ſweet Sauiour, ſuffer mee neuer to be loſt or caſt away, whom thou haſt bought ſo dearely with *thine own* moſt precious bloud. *O Lord let me neuer forget thine* infinite loue, and this vnſpeakable benefit of my *Redemption*, without which, it had bin better for me neuer to haue beene, then to haue any being.

And ſeeing that thou haſt vouchſafed mee this aſſiſtance of thy holy Spirit; ſuffer mee O heauenly Father, who art the Father of Spirits, in the mediation of thy *Son*, to ſpeak a few words in the eares of my Lord. If thou, O Father, deſpiſeſt

despisest mee for mine iniquities, as I haue deserued, yet bee mercifull vnto mee for the *merits* of thy *Sonne*, who so much for mee hath suffered. What if thou seest nothing in mee but misery, which might mooue *anger* and *Passion*? Yet behold the *merits* of thy *Son*, and thou shalt see enough to mooue thee to *mercy* and *compassion*. Behold the *mystery* of his *Incarnation*, and remit the *misery* of my transgression: And as oft as the *wounds* of thy Sonne appeare in thy *sight*; Oh, let the *woes* of my sinnes be hid from thy *presence*. As oft as the *redneſſe* of his bloud glisters in thine eyes, Oh let the *guiltineſſe* of my sinne bee blotted out of thy *Booke*. The *wantonneſſe* of my flesh prouoked thee vnto *wrath*: Oh, let the *chastity* of his flesh perswade thee vnto *mercy*: that as my flesh seduced me to sinne, so his flesh may

may reduce me vnto thy *fauour*. My *disobedience* hath deserued a great reuenge, but his *obedience* merits a greater weight of mercy: for what can man deserue to suffer, which God, *made man*, cannot merit to haue forgiuen? When I consider the *greatnesse* of thy Passion, then do I see the *trunesse* of that saying; that *Iesus Christ came into the world to saue the chiefest sinners*. Darest thou then, O *Cain*, say, *that thy sinnes are greater then may bee forgiuen*? thou lyest like a murtherer: The mercies of *one Christ* are able to *forgiue a whole world* of *Cains*, if they will *beliene* and *repent*. The sinnes of all sinners are *finite*: the mercies of God are *infinite*: Therefore, O Father, for the bitter death and bloudy passion sake, which thy *Sonne Iesus Christ* hath suffered for mee, and I haue now remembred vnto thee, pardon and

and forgiue thou vnto mee all my ſinnes, and deliuer me from the curſe and vengeance which they haue iuſtly deſerued: and through his merits, make mee O Lord, a partaker of thy *mercie*. It is thy mercy that I ſo earneſtly *knocke* for. Neither ſhall mine *importunitie* ceaſe to call and knocke, with the man that would *borrow the loaues*; vntill thou ariſe and open vnto mee thy *gates* of *Grace*. And if thou wilt not beſtow on mee the *loaues*; yet O Lord, deny mee not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid.

And ſeeing thou requireſt nothing for all thy *benefits*, but that I loue thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the trueſt *outward* teſtimony) and that it is as eaſie for thee to make mee a new creature, as to bid mee to be

bee such: *Create in me, O Christ a new Heart, and renew in mee a new spirit*: and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serue thee as thy *new Creature*, in a *new* life; after a *new* way: with a *new* tongue, and *new* manners: with *new* words; and *new* workes; to the glory of thy Name, and the winning of other sinfull soules vnto the *Faith* by my deuout example.

Keepe mee for euer, O my Sauiour; from the torments of *Hell*, and Tyranny of the *Deuill*. And when I am to depart this life, send thy holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receiue mee then into that most ioyfull *Paradise*, which thou didst promise vnto the penitent *thiefe*: which at his last gaspe vpon the Crosse, so deuoutly begged

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ged thy mercy and admission into thy Kingdome. Grant this, O *Christ*, for thine owne *names sake*; to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever. *Amen.*

FINIS.

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Y, Lewis. Bp. The Practice of
Piety...

30th edition. (Isham. AI

12mo. Robert Allot

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1633.

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